The Hebrew Gospels from Sepharad

The Gospel according to Matthew

Translated by Justin J. Van Rensburg

A literal translation of an amazing medieval Hebrew manuscript in the Vatican Library, Vat. Ebr. 100

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Introduction

The Hebrew Gospels from Sepharad[a] are the most interesting and amazing versions of the Gospels that we know of. They are full of insights into the original meaning of Yeshua's[b] life and teaching. It is today a well proven fact that the Gospel of Matthew was originally written in Hebrew: not only do the Church fathers[c] tell us just that, but the discovery of the dead sea scrolls showed that Hebrew was still the Jewish language of the day in the first century. Linguistic study of the Hebrew versions[d] of Matthew in more recent years has also provided abundant evidence to prove the Hebrew origin of the Gospel of Matthew.

Thus, if we want to know what the **original** meaning of the Gospel of Matthew was, what Yeshua **really** meant when he taught, and what the **solutions** to the seeming contradictions are, we should **not** be looking at the Greek manuscripts, Greek lexicons, and the 'original' meaning of the Greek words etc. No, if we want to truly understand what Yeshua did and taught, we should be studying the Hebrew manuscripts, the Hebrew meaning of words, Hebrew figures of speech, and the Hebraic culture of the first century. The purpose of this translation is to make this kind of study easier for those who do not read Hebrew.

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[a] The Hebrew name for 'Spain'

[b] The Hebrew name for 'Jesus'

[c] Papias, Irenaeus, Origen, Eusebius, and Jerome all wrote that Matthew originally composed his Gospel in Hebrew. For references see e.g. the AENT (Aramaic English New Testament) 5th edition, 2012: Netzari Press, pp. 12, 13; and the 'Hebrew Gospel of Matthew' by George Howard, 1995: Mercer University Press, pp. 155, 156.

[d] Hebrew versions include the 'Shem Tov,' 'Du Tillet,' and 'Munster' versions.

Previously, the most highly attested Hebrew version of Matthew was the Shem Tov version. It contains many Hebraisms, puns, and word plays, as well as Hebrew keywords linking different sections together.[a] It solves several contradictions in the Greek tradition of Matthew, and has been studied much in the past few decades.

The problem is that the Shem Tov version was copied by people who denied Yeshua, rejected him as Messiah, and deleted every instance in which Matthew calls Yeshua 'the Messiah.' So, can one trust the Shem Tov version to always be accurate? It also contains unsolvable contradictions, e.g. it is impossible to show from the Shem Tov Matthew that Yeshua was in the grave for three days and three nights.

The Vat. Ebr. 100[b] manuscript used for this translation however, is in a totally different class, as it clearly equates Yeshua with the Messiah, and openly declares him the Son of El,[c] and solves many questions and seeming contradictions! Although it seems to be a translation from Catalan back into Hebrew, the manuscript is full of linguistic proofs showing that there is **no way** it could possibly be a derivative of the Greek, nor of Jerome's Latin version, as some have claimed.

Thus the Catalan version it probably derived from, had to come from an authentic Hebrew manuscript. There are many instances in which the Greek gospels (which were later translated into Latin) could

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[a] See e.g. the 'Hebrew Gospel of Matthew' by George Howard, 1995: Mercer University Press, pp. 184 – 190.

[b] http://digi.vatlib.it/view/MSS_Vat.ebr.100/

[c] 'El' is the short Hebrew word for 'God.'

easily be a translation from a Hebrew manuscript similar to Vat. Ebr. 100, but impossible that this manuscript could originate from the Greek or Latin. We are planning to publish these linguistic evidences, and numerous other interesting discoveries in a separate series of articles, rather than having them all mixed up and scattered throughout the footnotes.

About the Translation

As mentioned before, the main manuscript used for this translation of Matthew is from the Vatican Library, Vat. Ebr. 100.[a] We have accurately and literally translated it, using digital color photographs of the actual manuscript, which are available online.[b] The translation is focused on accuracy, rather than flowing English. It is very easy to create contradictions with a paraphrase-type translation.

There were many challenges to overcome in order to do an accurate translation. The grammatical structure and vocabulary of these Gospels are not the same as either classical or modern Hebrew. So, where the average New Testament (N.T.) translator has dozens of previous translations to check against, and large, multi-volume theological lexicons explaining the meaning of every single word found in the N.T. – plus exhaustive grammars explaining all of the grammatical phenomena found in N.T. Greek, there is no such thing for these Hebrew gospels. No English translation, no lexicon

[a] http://digi.vatlib.it/view/MSS_Vat.ebr.100/

[b] URL links to each online page of translated manuscript is provided throughout the translation.

specifically designed for it, and no grammar has been written for them. Now after many months of hard work and intense study, the specific grammar and vocabulary of the manuscript is well understood. The initial translation has been checked, rechecked, and revised as we learned more about the specific style of the Hebrew that is presented in the manuscript.

- Words or phrases that are still in question were placed in [square brackets].
- The spelling of all Hebrew/Aramaic names were standardized to their Hebrew pronunciation.
- All other deviations from Vat. Ebr. 100 are marked with [square brackets] **plus** a footnote stating where the reading comes from.
- Only <u>Names</u> and <u>Titles</u> were capitalized. Pronouns like ‘you’ or ‘he’ etc. are not capitalized (even when referring to YHWH or Yeshua) as this is sometimes based merely on the translator’s interpretation. The reader should rather use the context to determine whom the pronoun is referring to.
- *Italic words* were added to help the English reader understand what the Hebrew text implies by context.
- Certain words were marked in **bold** according to emphasis in the Hebrew manuscript – based on special word order etc. – and are not our own emphasis or interpretation. (This is to be expanded and finalized in the next version.)
- Chapter and verse numbers were **added only** to make it easy to compare with a standard English translation. Verse numbers are absent in the manuscript and sentences often flow across the next verse number. The section breaks in the manuscript do not agree with the standard division into chapters.

Thus the current translation (version 1.1) is accurate, but due to be reviewed again before publication. We are planning to later publish a transcript of all four Gospels in Hebrew, together with the English translation in book form. This is a non-profit project, and the printed edition will be sold at cost price.

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List of Abbreviations used in Footnotes

Acc.	According
Alt.	Alternative, alternatively
Ch.	Chapter
E.g.	For example
Heb.	Hebrew
I.e.	That is
Lit.	Literally
Ms(s).	Manuscript(s)
N.T.	New Testament
O.T.	Old Testament
Pl.	Plural
P(p).	Page(s)
Prob.	Probably
V(s).	Verse(s)

Matithyahu

1:1 (2r) [a] This is the book of the genealogy of Mashiach,[b] the son of
Dawid, the son of Avraham: 2 Avraham begot Yitschaq, Yitschaq
begot Ya'aqov, Ya'aqov begot Yehudah and his brothers. 3 Yehudah
begot Perets and Zerach from Tamar, Perets begot Chetsron, and
Chetsron begot Ram. 4 Aram begot Aminadav, Aminadav begot
Nachshon, Nachshon begot Salmon. 5 Salmon begot Boaz, Boaz
begot Oved, Oved begot Yishai. 6 Yishai begot Dawid - the king of
Yisrael; Dawid the king of Yisrael begot Shelomo from the wife of
Uriyah. 7 Shelomo begot Rechavam, Rechavam begot Aviyah,
Aviyah begot Asa. 8 Asa begot Yehoshaphat, Yehoshaphat begot
Yoram, Yoram begot Uzziyah. 9 Uzziyah begot Yotham, Yotham
begot Achaz, Achaz begot Chizkiah. 10 Chizkiah begot Menasheh,
Menasheh begot Amon, Amon begot Yoshiyah, 11 Yoshiyah had
begotten Yechonyah (2v) and his brothers by *the time of* the exile of
Bavel. 12 Yechonyah begot Shealtiel, Shealtiel begot Zerubavel. 13
And Zerubavel begot Avihud, Avihud begot Elyaqim, Elyaqim begot
Azur. 14 Azur begot Tsadoq, Tsadoq begot Aqim, Aqim begot Elihud.

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[a] Click on link to view manuscript online, folio 2r. (Take note that Hebrew and English word orders are different, thus some manuscript folio transitions do not correspond exactly to the position indicated in the English sentence.)

[b] Or 'Messiah.' The Hebrew word which was translated into the Greek 'Kristos' but should be clearly distinguished from the Catholic symbolic 'Christ.' Literal meaning: 'anointed one,' usually referring to one anointed as king of Yisrael, or as priest or prophet. However when used as a name, it refers to the Son of YHWH, whom he anointed as the ultimate King of Yisrael, the Everlasting High Priest, and the Prophet who would speak YHWH's words to his people, and if anyone disobeys him, YHWH himself will cut off that person from among his people. See Deu. 18:18.

15 Elihud begot Elazar, Elazar begot Mattan, Mattan begot Ya'aqov.
16 Ya'aqov begot Yoseph, the [betrothed][a] of Miryam, of whom was
born Yeshua[b] who is called Mashiach.

17 Thus all the generations from Avraham until Dawid, they were 14,
and from king Dawid until the exile of Bavel, they were 14, and from
the exile of Bavel until Yeshua – 14.

18 And this is the Toledoth[c] of Yeshua Mashiach. Now as the mother
of Yeshua Mashiach was betrothed ( )[d] – and Yoseph; before they
were joined together she was pregnant from Ruach Ha-Qodesh.[e] 19 So
So Yoseph, being righteous, and not pleased to deliver her to death,
was rather pleased to go divorce her in secret.[f] 20 And while he was
considering this, the messenger[g] of YHWH[h] appeared unto Yoseph in
a dream – he said, "Yoseph, son of Dawid, do not fear to take

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[a] Or acc. to some Shem-Tov mss.: "the father of Miryam"

[b] The Hebrew name for 'Jesus.' 'Yeshua' is short for 'Yehoshua,' which means 'Yah is Salvation,' see v. 21.

[c] Hebrew for 'genealogy' or 'history'

[d] Manuscript inserts gloss: 'This is Mariah'

[e] Lit. "the Set-Apart Spirit"

[f] Lit. "in hiding"

[g] Hebrew: '*malach.*' Used for both human and heavenly messengers. The English word 'angel' is not a translation – only a transliteration of the Greek '*aggelos.*' Besides, the average person reading 'angel' would probably envisage some female figure with wings. Heavenly '*Malachim*' or messengers are distinct from the cherubim; they do not have wings and appear as men. ('Angels' and 'men' are used interchangeably – see e.g. Gen. 18. Compare Mat. 28:2-5 and John 20:12 vs. Mark 16:5 and Luke 24:4, see also Heb. 13:2.) Ironically, the 'angels' depicted in many Christian books look more like the evil spirits described in Zec. 5:9.

[h] The Hebrew manuscript has "*Ha-Shem,*" which literally means 'The Name.' Today still, many Jews will read "*Ha-Shem*" when they see the Hebrew יהוה. We have replaced '*Ha-Shem*' with transliterated consonants of 'the Name' itself: "YHWH." As for pronunciation, the only grammatically possible pronunciation, from which all other abbreviations/contractions can be formed, is 'Yah-weh.'

Miryam your wife, for that which is conceived of her is conceived of
Ruach Ha-Qodesh.[a] **21** And she will give birth to a son, you must call
his name Yeshua: for he will save his people from their iniquities." **22**
And all this was done to fulfill the word of El,[b] which was spoken of
him by (3r) the hands[c] of the prophet: **23** "Behold, the virgin will
conceive and will give birth to a son, and his name will be Emanuel"
which meant to say: 'YHWH will be with us.' **24** When Yoseph arose
from his dream he did according as[d] El commanded him. So he took
his wife – **25** but did not know her until she gave birth to the son, and
he called his name Yeshua.

2:1 When Yeshua was born in Beith-Lechem[e] in the land of
Yehudeah,[f] in the days of king Herod, behold – kings of the east
came to Yerushalayim,[g] **2** saying, "Where is the King of the
Yehudim[h] who was born? For we saw his star in the East, so we came
with gifts to bow down before his face."[i] **3** And it happened, when
Herod heard their words, he stood terrified[j] and all the men of
Yerushalayim with him. **4** So he gathered all the chiefs of the priests

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[a] Lit. "the Set-Apart Spirit"

[b] Usually translated as 'God.' In Hebrew however, the word 'luck' or 'fortune' is pronounced as "gad" and sometimes as "god" (medieval) – see e.g. Gen. 30:10-11; Josh. 11:17; Isa. 65:11. Therefore we prefer to not use 'God.'

[c] This is a Hebrew expression and simply means 'by' or 'through.'

[d] Margin adds: "the messenger of"

[e] The Hebrew name for 'Bethlehem'

[f] The Hebrew name for 'Judeah'

[g] The Hebrew name for 'Jerusalem'

[h] The Hebrew name for 'Jews'

[i] The Hebrew word for 'face' is not always to be taken literally. "bow down…before the face of…" in the Hebrew Tanach nearly always has the connotation of worship.

[j] Or "dismayed"

and the wise men of the people, [a][and he inquired of them whether
they knew in what place Mashiach would be born. **5** So they
answered him, "In Beith-Lechem Yehudah, for it is written according
to the prophet, **6** 'And you Beith-Lechem Ephrathah – behold, you
are small among the thousands of Yisrael, *yet* from you *one* will go
out for me to be ruler in Yisrael.'" **7** Then Herod the king called the
kings in secret,] and he asked them in great diligence the time when
the star appeared to them. **8** Then he sent them to Beith-Lechem and
said unto them, "Go, inquire about the son with understanding and
knowledge, who the son is, and when you find him, return unto me
on my account,[b] that I may go to bow down myself before his face."

9 And when they heard the words of the king they went in their way,
and it was, *that* the star which they saw in the East went before them
until it stood over the place where the son was. **10** And when they saw
the star they rejoiced *with* great joy. **11** So they entered into the house
and found the son with Miryam[c] his mother, and they bowed
themselves down before his face, (3v) then they opened their treasures
and gave him gold and frankincense and myrrh. **12** But the messenger
warned them that they should not return to Herod, so they returned to
their kingdom by another way.

13 And after their return the messenger of YHWH appeared unto
Yoseph in a dream, and he said unto him, "Arise and take the son and
his mother and flee to Mitsrayim[d] and dwell there until I come unto

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[a] Verses 4b to 7a are missing in ms. and translation is based on Ms. Vat. Ebr. 101 and other Shem Tov mss., adapting to context and style of main ms.

[b] Or "for my sake"

[c] The Hebrew name for 'Mary'

[d] The Hebrew name for 'Egypt'

you, for it is imminent that Herod will want the son to afflict him." 14
Then he arose and took the son and his mother *in the* night and went
to Mitsrayim, 15 And he stayed there until the death of Herod, to
fulfill the words of El which he spoke by the hands of the prophet: "I,
I called my son from Mitsrayim."

16 And it happened when Herod saw that the three kings made a
mockery of him, he was exceeding angry, so he commanded to put to
death all the sons *who* were found in Beith-Lechem and all its
surroundings, from the time that the son was born - according to the
time that he asked of the kings. 17 Then was fulfilled which was
spoken by Yirmeyahu[a] the prophet, 18 "Loud voices of weeping and
yelling was heard in Rama, Rachel weeping over her sons, and she
did not at all take comfort, for they do not exist *any more*."

19. And when Herod died, the messenger of YHWH appeared to him
in a dream, unto Yoseph in Mitsrayim, 20 and he said to him, "Arise
and take the son and his mother, and go to the land of Yisrael,[b] for he
is dead (4r) who wanted to put the son to death." 21 So he rose up and
took the son and his mother and returned to the land of Yisrael.[c] 22
And it happened, when he heard that Archilious was reigning instead
of Herod his father – in the land of Yehudah,[d] he feared to go there,
and he was warned in his dream to go to the land of Gelilah. 23 So he
sojourned in the district[e] of Netsereth which was to fulfill the
prophecy which said, "He will call his name a Notsri."

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[a] The Hebrew name for 'Jeremiah'

[b] The Hebrew name for 'Israel'

[c] The Hebrew name for 'Israel'

[d] The Hebrew name for 'Judah'

[e] Or "town"

3:1 In that time the dipper came into the wilderness of Yehudah,
preaching, 2 and saying, “Perform repentance, for the heavenly
kingdom is drawing near. 3 This is what Yeshayah[a] prophesied – he
said, ‘A voice will cry: ‘In the wilderness make straight the ways
before our Adon.’’ And turn yourselves[b] unto him.” 4 Now this[c]
Yochanan[d] was clothed with leather, and his food was small locusts
and wilderness[e] honey. 5 Then they went out from Yerushalayim and
from all Yehudah, and from all the kingdom which surrounded the
Yardein[f] valley. 6 And he dipped them in the Yardein. They also
acknowledged their iniquities.

7 But as he saw great multitudes of Perushim[g] and Tsadiqim[h] coming
to be dipped of him, he said unto them “Family of vipers, who taught
you to flee from the anger of YHWH? 8 Perform good works and
repentance. 9 And you must not say in your hearts, ‘Avraham (4v) is
our father’, for I am saying unto you that El is able to make alive out
of these stones – sons of Avraham. 10 The axe is resting on the roots
of the tree – and every tree that does not produce good fruit is cut
down and is burned. 11 I am dipping you with water at the place of
repentance, but he who is coming after me is mightier than me, and I
am not worthy to draw off his shoe. And he will baptize you with
Ruach Ha-Qodesh,[i] and he will heal you with fire. 12 His bellows are

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[a] The Hebrew name for ‘Isaiah.’
[b] Or “they will be turned unto him”
[c] Lit. “that”
[d] The Hebrew name for ‘John’
[e] Or “wild”
[f] The Hebrew name for ‘Jordan’
[g] The Hebrew name for ‘Pharisees’
[h] The Hebrew name for ‘Sadducees’
[i] Or “the Set-Apart Spirit”

in his hand, and behold, he will clean his threshing floor, and gather
his wheat in his storeroom, but the chaff he will burn with everlasting
fire."

13. Then Yeshua came into Gelilah, by the Yardein valley, to
Yochanan who dipped him. **14** But Yochanan kept him back, saying,
"Master, it is proper for you that you should dip me, and are you
coming to me to be dipped?"**15** Yeshua answered and said to him,
"Let it be,[a] for thus it is necessary that all uprightness be fulfilled."
Then Yochanan dipped him. **16** And immediately – when Yeshua
Mashiach was dipped, when he went out of the water – the heavens
were opened, and Ruach Ha-Qodesh descended on him in the form of
a dove. **17** And there came a 'Bath Qol,'[b] and said, "This is my son, my
beloved, he is pleasing to me."

4:1 Then Yeshua Mashiach was brought into the wilderness by (5r)
Ruach Ha-Qodesh[c] in order to be tempted of Ha-Satan.[d] **2** And when
he had afflicted[e] himself 40 days and 40 nights he became hungry. **3**
Ha-Satan came unto him and said to him, "If you are the Son of
Eloah,[f] say to these stones that they must turn into bread." **4** Then he
answered and said to him, "It is written, 'Man will not live by the
bread alone, but by the [grace] of YHWH.'" **5** Then Ha-Satan brought
him up to the holy city and set him on the height of the house of the

[a] Lit. "Let it stand"

[b] Lit. "A daughter of a voice," the Hebrew way of saying, "A voice from heaven"

[c] Or "the Set-Apart Spirit"

[d] Lit. "The adversary." Because it is often used as a name in these gospels we have transliterated the name instead of translating it, as with all other Hebrew names.

[e] 'Afflict oneself' in Hebrew means 'to fast'

[f] Singular of 'Elohim,' and usually translated as 'God.' In Hebrew however, the word 'luck' or 'fortune' is pronounced as "gad" and sometimes as "god" (medieval) – see e.g. Gen. 30:10-11; Josh. 11:17; Isa. 65:11. Therefore we prefer to not use 'God.'

sanctuary, 6 and said to him, "If you are the Son of Eloah, cast[a]
yourself downwards, for it is written: 'El commands his messengers
that they take you in their hands so that you will not receive evil set
against your nephesh.'"[b] 7 Again he answered him, "It is written,
'You shall not tempt your Elohim.'"[c] 8 Then Ha-Satan brought him
onto an exceeding high mountain, and Ha-Satan showed him all the
kingdoms of the world and their splendor, 9 and he said to him, "I, I
will give you all of this, if you bow down toward the earth and
worship[d] me." 10 Then Yeshua said to him, "Go away Ha-Satan, for it
is written 'You shall worship your Elohim, and him alone you shall
serve.'" 11 Then Ha-Satan left him, and the messengers came and
served him.

12 When Yeshua heard that Yochanan had been seized, he turned his
face *to* Gelilah and left Netsereth his city, 13 and he sojourned in the
city Kephar Nachum,[e] by the sea shore of the districts of Zevulun[f]
and Naphtali, 14 in order that the prophesies of Yeshayah the prophet
should be fulfilled, 15 (5v) saying, "The land Zevulun and Naphtali,
being restored is purged, the way of the sea[g] of the Yardein valley of
Gelilah, 16 the people who abide in the way of thick darkness saw a
light, and a shining lamp appeared unto those who abide in the

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[a] Lit. "Let fall yourself" or "Cause yourself to fall"

[b] Lit. "breath," means 'life,' or 'soul,' etc. – take note, not the Greek understanding of 'soul'.

[c] Usually translated as 'God.' In Hebrew however, the word 'luck' or 'fortune' is pronounced as "gad" and sometimes as "god" (medieval) – see e.g. Gen. 30:10-11; Josh. 11:17; Isa. 65:11. Therefore we prefer to not use 'God.'

[d] Lit. "pray," also in verse 10

[e] The Hebrew name for 'Capernaum'

[f] The Hebrew name for 'Zebulon'

[g] Prob. Sea of Galilee

shadow of death.” 17 And from then and onwards Yeshua began to
preach and to say, “Perform repentance, for the kingdom *of* heavens
is drawing near.”

18 And it happened when Yeshua went to the sea of Gelilah, *that* he
saw two brothers – and they were: Shimon who is called Keipha[a] and
Andrai[b] his brother – who were casting[c] the nets into the sea, for they
were fishers. 19 Then he said to them, “Come after me and I will
make you fishers of men.”[d] 20 And immediately they went after him
(when they had laid down the nets). 21 Then he went from there and
saw two other brothers, Ya’aqov *the son* of Zavdai,[e] and Yochanan
his brother in a boat with Zavdai their father, who were repairing
their nets. So he called them, 22 and they immediately left the nets
and their father and went with him.

23 Yeshua Mashiach was searching through all the land of Gelilah,
preaching in the houses of their gatherings[f] the report of the heavenly
heavenly kingdom, and healing all the sick ones, 24 strange ones,[g]
satan-possessed ones, and moon-sick ones, and disabled[h] ones – and
he was healing (6r) them. 25 Then it was *that* many people went after
him from the land of Gelilah and Dekapolis and Yerushalayim and
the land of Yehudah, and from beyond the Yardein valley.

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[a] The Aramaic name for ‘Peter,’ Greek transliteration ‘Cephas.’ A number of Aramaic nouns were used in post-exilic Hebrew.

[b] The Hebrew name for ‘Andrew’

[c] Lit. “Placing”

[d] In Hebrew ‘Men’ includes women, whereas ‘Women’ excludes men.

[e] The Hebrew name for ‘Zebedee’

[f] The equivalent of the Greek ‘synagogue’

[g] Lit. “Changed/Perverted ones,” prob. referring to people with defects

[h] This seems to refer to people who were totally unable to walk, whereas the ‘lame’ ones could also mean ‘cripple’ ones, who may, or may not have been able to walk

5:1 Yeshua Mashiach regarded the people coming up unto the
mountain. And when he was settled, his talmidim[a] drew near unto
him. **2** He opened his mouth and taught them saying, **3** “Blessed are
the humble ones of spirit, for theirs it the kingdom of YHWH. **4**
Blessed are the weeping ones,[b] for unto them comfort will reach. **5**
Blessed are the resting ones, for they, they will inherit the earth. **6**
Blessed are the ones hungry and thirsty for righteousness, for they,
they will be satisfied and will become satisfied ones. **7** Blessed are
the compassionate ones, for they, they will obtain compassions. **8**
Blessed are the pure ones of heart, for they, they will see YHWH. **9**
Blessed are the men of shalom,[c] for they, they will be called the sons[d]
of YHWH. **10** Blessed are those who bear the persecutions because of
righteousness, for theirs will be the heavenly kingdom. **11** Blessed
ones you will be when the men curse you, and persecute you, and say
all *kinds of* evil *things* against you, and lie – because of me. **12** Shout
with joy – your wages are great in the heavens, for so they persecuted
the prophets who were before you.

13 And it happened – [while] Yeshua Mashiach said unto his
talmidim, you are the instruction of the world, but the instruction was
split[e] (6v) by them who were not saved, and nothing else is fit, except
to cast *them* to the street and to trample them. **14** The light of the
world is not able to hide the city that rests on the mountain. **15** No

[a] Usually translated as ‘disciples.’ The Hebrew ‘Talmid’ is a student who learns from his teacher and follows his example. “Talmidim” is the masculine plural form.

[b] This is a literal translation. If it seems difficult to understand in English, read “those who weep” for “the weeping ones” etc.

[c] Lit. “wholeness,” “completeness” or “well-being,” can also mean ‘peace.’ ‘Shalom’ was also used as a greeting.

[d] The Hebrew term ‘sons’ includes daughters.

[e] Or “cut off”

man lights the lamp in order to set it under a covering, but to set it
upon the menorah,[a] in order to give light to all those who are in their
house. **16** So let your lamps shine before all, that they may see your
good deeds and praise your Father who is in the heavens."

17 Moreover Yeshua Mashiach said to his talmidim, "You must not
think that I came to throw down the Torah[b] and the Prophets, verily I
came to confirm.[c] **18** I say unto you in truth, that not one word will be
diminished from the Torah that it[d] would not be performed until the
end of the world.[e] **19** And whoso transgresses one of these smallest
commandments, or teaches to break them, he will be small[f] in *the*
kingdom of heavens. Verily whosoever teaches it and carries it out,
great will he be in *the* kingdom of heavens. **20** And I say unto you in
truth, that if you do not become righteous ones, more than the wise

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[a] The Hebrew word for a 'lampstand'

[b] The Hebrew word תורה (Torah) means 'instruction' or 'teaching', and when used a name it refers specifically to the first five books of the bible, which contains the everlasting 'instruction' of the Creator for his chosen people. 'Prophets' refer to the rest of the so-called Old Testament. Thus Yeshua did **not** come to "throw down" the Old Testament.

[c] Yeshua confirmed the Torah by his life, actions and teachings.

[d] Masculine singular – referring to "one word" reaffirming that "not one word will be diminished"

[e] The second half of the verse explains "diminished" – paraphrased it would read "…not one word will be diminished (that it would not be performed) from the Torah – until the end of the world."

[f] Unfortunately we know of many Christians who absolutely deny what Yeshua said here. They teach that Paul, for instance, broke some of the Old Testament commands, and that he taught us to break them, and yet they perceive Paul as the greatest in the kingdom of heaven. Those who insist that Paul taught us to break some of the O.T. commands, have to choose whether Paul was perhaps least in the kingdom of heaven, or whether Yeshua's words are perhaps not true, or whether they have to perhaps change their beliefs.

ones and the Perushim, you will not enter into *the* kingdom of heavens.

21 That is right[a] – you, you have heard what was said to the first ones
“you shall not kill.” And that whosoever kills is fit for judgment. 22
And I say unto you that whosoever hates his brother, he is fit for
judgment. And whosoever says to him, “Peti!”[b] – he will be[c] fit (7r)
for the fire of Gei-Hinnom.[d] 23 And because of this – when you come
to willingly offer your freewill offering – and you remember that you
sinned against your brother, 24 leave your freewill offering before the
altar, and go entreat your brother to make peace. And after this, you
may return to willingly offer your freewill offering. 25 And when you
are in the way, you must fulfill[e] the acceptance[f] of your enemy
because of him, that he does not chastise you by the hand[g] of the
judge, and the judge chastise you by the hand of his servant, and you
be placed in prison. 26 In truth, you will not depart from there until
your fulfillment,[h] even if the guilt be small.”

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[a] Or “right words”

[b] The meaning of this Hebrew word is ‘easy-to-seduce,’ and was used as strong insult.

[c] The Hebrew imperfect could be read as “may/will become worthy…”

[d] Lit. “The valley of Hinnom.” This Hebrew word is transliterated into Greek as ‘Gehenna,’ and is inaccurately translated as ‘Hell.’ This is a literal valley right next to Jerusalem ordained for future punishment. See Chapter 25:41-46 “And then he will say to those who are on the left side… go into the fire of Gei-Hinnom, which is prepared for Ha-Satan and his messengers… And these will go into the fire of Gei-Hinnom, but the righteous ones will go into everlasting light.” To learn more about the Biblical definition of “Gei-Hinnom,” see Jer. 7:30-33; Isa. 30:33, 66:24. etc.

[e] The meaning of “fulfill” in this context is “give/pay completely.”

[f] Or “pleasure”

[g] This is a figure of speech in Hebrew and could either mean “by means of” or “by the power of.” The first being the normal use.

[h] “Fulfillment” – i.e. “complete payment.”

27 Moreover Yeshua said to his talmidim, "You, you have heard that
the old[a] Torah said, 'You shall not commit adultery.'" 28 And I say to
you that every man that looks *at* a woman and desires her, in his heart
he already performed adultery. 29 Verily if your right eye is [the
stumbling-block], take it out and remove it far from you, for it is
better that one member perishes, than *for* all the body to be punished.
30 And if your right hand is [the stumbling-block], cut it off and
remove it far from you, for it is more appropriate to you that one
member perishes than *for* all the body to be punished for ever."

31 (7v) Moreover Yeshua Mashiach said to his talmidim, "The Torah
says, 'Whoso divorces his wife, must give to her a letter of
divorcement.' 32 And I say to you that every man who divorces his
wife – if not in the time of *his wife's* adultery – he performs adultery.

33 Moreover you have heard what was said to the elders, 'You shall
not cease *to perform* your oaths, but fulfill to El what you swore.' 34
And I say unto you that a man should not swear to the
heavens, because it is the throne of El; 35 and not by the earth,
because it is footstool of his feet; and not by Yerushalaim, which is
the city of El. 36 And you must not swear by your head, for you are
not able to make one hair white or black. 37 Let your words be, 'No,'
'Yes,' the rest is evil.

38 You have heard that the Torah says: 'an eye for an eye, and a tooth
for a tooth.' 39. And I say to you that you must not repay evil with
evil, but good for evil. Certainly if a man punishes you on the one
cheek, appoint the other *one* for him. 40 And whoso tears away from
you the robe by force, allow to him the cloak. 41 And whoso compels

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[a] The original Torah, not the later oral (manmade) 'torah.'

you to walk a thousand steps, walk with him two thousand. **42** And
whosoever asks of you, give to him. And you must not oppose
whosoever wants to borrow from you.

43 Moreover Yeshua said (8r) to his talmidim, you, you have heard
that the Torah says, 'And you must love your fellow[a] as yourself,' but
but you provoke your enemy! **44** So I say unto you, you must love
your enemies[b] and do good to whosoever does evil to you. And pray
over your persecutors, **45** on account that you may be sons of your
Father who is in the heavens, who causes his sun to go out over the
good ones and the bad ones, and upon the righteous ones and the
wicked ones. **46** If you love those who love you, what wages of labor
will you have? Do not the renowned wicked ones do this among
themselves? **47** And if you meet *with* shalom[c] your brothers only, do
not the governors of the Notsrim do this thing? **48** If so, you must be
complete ones, like your heavenly Father is complete.

6:1 Guard yourselves, that you do not make a crowd ( )[d] out of your
good works before the people, in order that you would be good men
in their eyes, for *then* you will lose the recompense of your Father
who is in the heavens.

2 Moreover Yeshua Mashiach said to his talmidim, "When you do a
righteous deed, do not make the commotion – like the false ones
make in the houses of their congregations and in the ways, in order
that the men should honor them. I say to you in truth that they have
already received their reward. **3** (8v) But when you do a righteous

[a] Or "neighbor"
[b] See e.g. Exo. 23:4-5.
[c] A greeting of blessing
[d] Manuscript inserts gloss: 'In a foreign language Opna'

deed, never let your left hand know what your right hand does. 4
Verily, let your righteous deed be concealed, for your heavenly
Father, he will reward you."

5 Moreover Yeshua Mashiach said to his talmidim, "When you pray,
never do like the deeds of the deceivers, who fatten themselves like
princes, who love to pray in the houses of their gatherings and by the
sides of the streets, in order to be seen of the men. I say to you in
truth, already they have received their reward. 6 But you, when you
pray, prepare it[a] in your inner room, and pray unto YHWH in secret,
with a closed door. And the El who knows the hidden things, he will
hear you. 7 And when you pray, do not delight in much speaking,
according as the deficient ones, for they think that El will hear them
by the abundance of words. 8 Therefore you must never want to be
like them, for El knows what you need before you ask him. 9 And this
is the prayer you must say, 'Our Father who is in heaven, let your
name which is set apart, be sanctified 10 [and let your kingdom
come]. Do your pleasure in the heavens and in the earth. 11 Give
bread to us which supports our lives, every day. 12 And let go[b] our
guilts for us, for we let our guilty ones go.[c] 13 (9r) And do not lead us
into testing, but keep us from all wickedness. Amein. [14][d] If you
forgive the men their sins, El will atone[e] your errors for you. 15 But if
you do not forgive, El will never make atonement[f] for you.

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[a] "Your prayer"
[b] In context this is very clearly a synonym of the Hebrew מחל (*Machal*) – i.e. to forgive
[c] See previous note. "Let go" implies 'let go free' or 'forgive'
[d] Verse 14 is not in the main text, but is written in the margin in the same script as the main text
[e] Lit. "cover"
[f] Lit. "cover"

16 And when you fast, never be like the inferior ones, deceivers, who
make weak their faces in order that they may be seen fasting.
According to this saying, I say to you that they have received their
reward *already*. 17 But you, when you fast, comb your head and wash
your face, 18 in order that you will never be seen by the men to be
fasting.

19 Moreover Yeshua Mashiach said to his talmidim, "You must not
gather the treasures within the depths, *so* that rust and moth ruin
them, and thieves steal them, 20 but you must gather heavenly
treasures *so* that rust and moth do not ruin them, and thieves do not
steal your eyes.[a] 22 All your body must be a sojourner, for if your eye
is complete, all the body will be bright, 23 but if your eye is wicked,
all the body becomes dark. And if the lamp which is proper to be in
you is dark, many[b] darknesses will be in you.

24 No man is able to serve El and the world in good. 25 Therefore I
say to you, you must never be sighing about the body, what you will
eat, what you will wear. And is not the nephesh[c] more than the
clothing? 26 Look at the birds of the heavens, they do not sow, and do
not (9v) reap, and do not gather in the store pit. Your Father who is in
the heavens gives to them food[d] and life, and are you not greater than
they? 27 And who of you is able to add to the lifetime of his body one
measure? 28 And why do you sigh about the garments? Look at the
lilies and the plants of the fields – how they grow, and behold them,

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[a] See e.g. Pro. 28:22.

[b] Alt. translation: "great darknesses"

[c] Lit. "breath," means 'life,' or 'soul,' etc. – take note, not the Greek understanding of soul.

[d] Lit. "bread." This Hebrew word is oftentimes used to refer to food other than bread

they do not plow and do not sow and do not reap and do not toil. 29
And I say to you that Solomon with all his extolment was not clothed
like one of these. 30 And if the plants of the field which are found[a]
today, and are burned tomorrow, will he not much more feed you so
from his storehouse? 31 Therefore you must not be sighing, saying,
'What to eat?' – 'What will we drink?' – or 'What will we wear?' 32
The peoples are asking all this. Your Father, he knows that you need
this. 33 Ask first the kingdom of El, then more, and you will have all
of this. 34 Thus you must not sigh for the day of tomorrow, for the
day of tomorrow will think about itself, and the day will supply[b] unto
its trouble.

7:1 Moreover Yeshua Mashiach said unto his talmidim, "Do not
execute judgment, and judgment will not be executed against you, 2
For with the measure that you let go,[c] so you will be let go. 3 You
see (10r) the splinter in the eye of your companion, and do not regard
the beam *projecting* from your eyes. 4 And how will you speak to
your brother to remove the splinter from his eye, while the beam is in
your eyes? 5 *You* who show yourself right, cast *away* the beam from
your eyes, and afterwards you may come to remove the splinter from
the eyes of your brother. 6 Yeshua Mashiach said to his talmidim,
"You must never speak about the set apart writings before the
refusing animals, and never bring the precious words before[d] the
pigs, that they do not trample them, and not tear them.

[a] "are found" – i.e. "exist"
[b] Or "be sufficient"
[c] See also 6:12 + note. This is from a different Hebrew word but is used similarly.
[d] Or "in front of"

7 Ask of El, and he will fulfill your request. You are willing and you
will find. Knock on the door, and he will open to you. 8 For every
man who asks receives, and he who searches finds, and he who
knocks will enter. 9 Who of you, if his son asks him bread, will give
to him stones? 10 And if he asks him a fish, will give to him serpents?
11 Thus you, if your discernments know to give good things to your
sons,[a] so much and so much *more* does the heavenly El *know* that he
should give good things to those who ask him. 12 Everything that you
want that men should do to you, you must do to them. This is the
Torah and the Prophets."

13 Yeshua Mashiach said (10v) unto his talmidim, "Enter through the
narrow gate, for wide is the way that leads man to destruction,[b] and
many are entering by it. 14. But the gate and the way that lead to life,
it is[c] exceeding narrow; and few are they who find it.

15 Guard yourselves from the prophets of deception, who come in
clothing of ewes but in their inside they are wolves and carnivorous[d]
ones. 16 By their deeds you will recognize them; for a man is not able
to gather grapes from a thorn bush,[e] neither figs from thorn bushes.[f]
And every good tree brings forth good fruit, and a bad fruit tree
brings forth bad fruit. 19 Every tree that does not brings forth good
fruit will be cut down and burnt. 20 By their deeds you will recognize
them."

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[a] In Hebrew thinking 'sons' includes 'daughters'

[b] Hebrew "Abaddon" (אבדון)

[c] Singular in Heb. and refers to "the way" but is understood to include "the gate"

[d] Lit. "Tearing up ones"

[e] Hebrew סנה. Acc. to some sources, a Brambleberry or Blackberry bush.

[f] Hebrew קוצים.

21 Yeshua Mashiach said to his talmidim, “Not all those who call me
Adon[a] will enter into the heavenly kingdom, verily – they who do the
pleasure of my Father will enter into the heavenly kingdom. 22 Many
will say to me that day, ‘Adon, we were brought[b] in your name and
healed the satan-possessed ones, and in your name we did many
signs.’ 23 Then he will say to them, *that* he never knew them: ‘Depart
from me guilty ones, full of corruption of heart.’ 24 Every man who –
hearing my words – do them, he will be like unto the wise, who
founded his house on the established rock. 26 And he who hears my
words and does not (11r) do *them*, is like a fool who built his house on
the sand, 27 then came rains and winds and torrents, so they made it
fall with weight.”

28 And when Yeshua Mashiach had spoken these words, the people
were astonished by his instruction, 29 for he taught like a powerful[c]
one, not like their wise ones and their Perushim.

8:1 And when he went down from the mountain, many people went
after him, 2 And a leper saw and worshipped him, saying, “If you
want to, you are able to cleanse me.” 3 So Yeshua Mashiach stretched
out his hand and touched him, and said “I am want to cleanse you.”
And immediately he was clean from the leprosy. 4 Then Yeshua
Mashiach said, “Beware that you do not speak to any man, but go and
show yourself unto your priests, and perform to him an offering like
as Moshe[d] commanded to a memorial.”

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[a] The Hebrew word for ‘Master’
[b] Or “led”
[c] Or “capable”
[d] The Hebrew name for ‘Moses’

5 And when Yeshua Mashiach entered Kephar Nachum,[a] a great ruler
came unto him, 6 and said unto him, "Adon, my son is lying sick on
the bed because of a great sickness, and he is disabled.[b] 7 So Yeshua
Mashiach said to him, "I will go and heal him for you." 8 The ruler
answered him and said, "Adon, I am not worthy that you enter into
my house, but only speak a word, and my son will be healed; 9 For I
am a man of sin; (11v) and I have horsemen under me, and I say to this
one 'Go' and he goes, and I say to another 'Come' and he comes, and
to my servants 'Do this' and behold, they do *it*." 10 When Yeshua
Mashiach heard this from the ruler he stood *in* wonder, and he said to
them who were with him, "Truth I say to you – I have not found
faith[c] like this in Yisrael." 11 And I say to you that many will come
from sun-rising and from sunset, and will rest with Avraham,
Yitschaq and Ya'aqov[d] in *the* kingdom of heavens, 12 but many of the
sons of Yisrael, they will be humiliated outside in darkness. And
there will be weeping and trembling from El. 13 Then Yeshua
Mashiach said to that ruler, "Go, just like your faith[e] is – it will be
done." And the son was healed in that hour, and was without any evil.

14 And when Yeshua Mashiach had entered into the house of Shimon
Keipha[f] he found the mother in law of Shimon Keipha lying because
of a bad fever. 15 So he took her by the hand, and the fever left her
immediately. Then she arose and served him. 16 And in the evening

[a] The Hebrew name for 'Capernaum'
[b] Prob. means unable to walk
[c] Lit. "faithfulness." Hebrew faith is both believing and doing (being faithful).
[d] The Hebrew names for 'Abraham, Isaac and Jacob'
[e] Lit. "faithfulness." Hebrew faith is both believing and doing (being faithful).
[f] The Aramaic name for 'Peter,' Greek transliteration 'Cephas.' A number of Aramaic nouns were used in post-exilic Hebrew.

they sent unto Yeshua satan-possessed ones, and he saved them by
his word, and all the sick ones. 17 In order to fulfill what the prophecy
of Yeshayah says, "He bore the diseases and carried his sufferings."

18 When Yeshua saw many peoples[a] surrounding him he commanded
that they pass over *to* the dry land, 19 and a Torah-wise one of the law
came (12r) and said to him, "Rav,[b] I will go after you to the place
where you want to go." 20 But Yeshua said to him, "The jackals have
caves, and the birds of the air have nests, but the Son of man does not
have a *place* where he can bow down his head." 21 Moreover a
certain talmid said to him, "Adon, leave me first to bury my father."
22 But Yeshua Mashiach said to him, "Walk after me, and leave the
dead to bury one another."

23 When Yeshua went up into the boat, his talmidim went after him,
24 and the sea was tossing to and fro exceedingly until the waves
came into the boat, but Yeshua slept. 25 Then they woke him up
saying, "Adon – save, for we are in danger!" 26 So Yeshua said to
them, "Why are you afraid, with small faith?"[c] Then he rose up and
commanded to the wind and the sea that they should become quiet,
and immediately there was a great calm in the sea. 27 So the men
wondered saying, "Who is this, that the wind and the sea obey him?"

28 When Yeshua had passed over the sea and was in the land of
[Ginneisareth],[d] he met one satan-possessed *man* that came from the
grave, exceedingly evil, *so* that it was not possible to pass by that (12v)

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[a] The Heb. word for people "עם" or 'Am' occurs in singular and plural. When used in plural, refers to groups of people.

[b] "great one" or "Rabbi"

[c] Lit. "faithfulness." Hebrew faith is both believing and doing (being faithful).

[d] Gennesaret

way. 29 And he cried out saying, "What do you have to do with me,
Son of Dawid, Yeshua Mashiach!? Did you come ahead of, before
the appointed time in order to drive me out?" 30 And close to that
place were many swine that were grazing. 31 And the satans entreated
the face[a] of Yeshua, saying, "Adon, if you drive us out from here,
place us in those swine." 32 So Yeshua Mashiach said to them, "Go."
So the satans went out of the man and entered into the swine. Then
the swine suddenly threw themselves down into the sea and died. 33
When the shepherds who were keeping *them* saw this, they fled and
came unto the city, reporting about the satan-possessed *man*. 34 Then
all the city went out unto Yeshua Mashiach, and when they saw him,
they entreated his face that he would depart from among them.

9:1 Then Yeshua Mashiach passed over with the boat and came into
his city. 2 And [they vowed] to him a disabled man, lying on his bed.
When Yeshua Mashiach saw their faith[b] he said to the disabled man,
"Son, may you have faith[c] in YHWH, your sins are forgiven." 3 And
some of the wise scribes[d] said in themselves, "This *man* is
blaspheming." 4. When Yeshua Mashiach recognized their thoughts,
he said, "Why do you think evil in your hearts? 5 Which word is
easier[e] – to say 'Your sins are forgiven' or to say 'Arise and walk'? 6
And on account of this, you may know (13r) that I am able to wipe out
the transgressions in the earth;" (Then he said to the disabled man,)
"Arise, take your bed and walk to your house." 8 So the people who

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[a] Typical Hebrew

[b] Lit. "faithfulness." Hebrew faith is both believing and doing (being faithful).

[c] See above note.

[d] Lit. "letterers" or "letter makers," a synonym of 'scribes'

[e] Lit. "lighter"

saw this, feared YHWH, and him[a] they praised, who showed them
such power among men.

9 And when Yeshua Mashiach departed from there, he saw a man
who sat by a table of exchange, whose name was Matithyahu.[b] He said
to him, "Come with me" so he arose and walked after him. 10 And
when they were set down to eat in a house, many renowned sinners
came, and were sitting with Yeshua Mashiach and his talmidim. 11 So
the Perushim who saw *it* said to his talmidim, "Why does your
teacher eat with sinners who are renowned?" 12 And Yeshua
Mashiach, when he heard these words, he said to them, "The healthy[c]
ones do not need a healer, but the sick ones. 13 Go to learn what this
wants to say,[d] that 'I love steadfast love more than offering.' I did not
come to call the righteous ones, but for the sinners [*to be finalized*].

14 Then came unto Yeshua Mashiach, talmidim of Yochanan saying,
"Why do not your talmidim afflict themselves[e] like the Perushim?" 15
So Yeshua Mashiach said to them ["Because of the betrothed man,
while he lives - all of them who are with him are not able to be
quenched. But when the time comes (13v) that a man will be concealed
from the betrothed, then they will fast.] 16 There is no man who
doubles a new cloth on an old garment, for if they do so, thus the
garment is destroyed and makes a very bad tear in it. 17 There is no
man who puts new wine in old wineskins, for if he does so all the

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[a] The Heb. word order places emphasis on "him"
[b] Hebrew name for 'Matthew'
[c] Lit. "fat". Often used to mean 'well' or 'healthy'
[d] i.e. 'means'
[e] To 'afflict oneself' usually means to 'fast'. Compare Yeshua's answer, where he used a different Hebrew word which clearly means to 'fast'

wineskins will perish. But a man puts the new wine in the new wineskins, *and* both are preserved."

[a] [
18 And it came to pass as he spoke unto them, that a ruler approached him and bowed down to him, saying, "Adoni,[b] my daughter will be dead now, please come and lay your hand upon her, and make her alive."
19 So Yeshua stood up and he went – and his talmidim with him.
20 And behold, a women *who* flowed with blood *for* twelve years came after him and touched the tsit-tsit of his garment,
21 saying in her heart, "If only I could touch his garment I would be healed immediately."
22 Then he turned his face about and said unto her, "Be strong – my daughter – in El, for your faith[c] healed you."
23 And it happened, when they came into the house of the ruler – he saw many people weeping.
24 So he said to them, "Go out, all of you – and do not weep, for the young girl sleeps and is not dead." And he was like a jester in their eyes. They said, "Did we not see that she died?"
25 But when he had brought them all out Yeshua came unto her and touched her hand, then the young girl arose.
26 And this report went out in all that land.]

27 And it happened – while Yeshua Mashiach departed from that place – two blind ones followed[d] after him, calling out and saying, "Have mercy on us, Son of Dawid!"
28 And when he came unto the house, the blind ones came unto him, so Yeshua Mashiach said to them, "Do you believe that I am able to return your sight to you?" So

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[a] The following section is not in the main manuscript (Vat. Ebr. 100) and was translated from Vat. Ebr. 101.
[b] Or 'My master'
[c] Lit. "faithfulness." Hebrew faith is both believing and doing (being faithful).
[d] Lit. "was drawn"

they answered, "Yes Gevir."[a] 29 So Yeshua Mashiach touched their
eyes and said to them, "According to your faith[b] it will be done." 30
And immediately Yeshua Mashiach commanded them, saying,
"Beware that you do not tell it to any man." 31 But they departed and
revealed it in all the land.

32 And as they were departing from there, they led to him a dumb,
satan-possessed man, 33 and when Yeshua Mashiach drove out the
satan, the dumb man spoke. Then the peoples were amazed saying,
"From eternity *it* never happened in Yisrael." 34 But the Perushim
said, (14r) "He drives out the demons by the power of Ha-Satan."

35 And Yeshua Mashiach searched through the cities and the towns,[c]
preaching *the* heavenly kingdom in the houses of gatherings[d] and
cleansing all sickness. 36 And when *he saw* the people who were in
pain and lying without a shepherd, he had compassion on them. 37
Then he said to his talmidim, "The time of the harvest is near and
great, but the harvesters are few. 38 Therefore entreat the face of the
Adon of the harvests that he would send harvesters.

10:1 And it happened *that* Yeshua Mashiach called twelve talmidim,
and he gave to them power to heal the satan-possessed ones and to
cleanse the sick ones. 2 And these are the names of the sent ones: the
first – he was Shimon Keipha, and Andrai his brother. 3 Philip, Bar-
Talmai,[e] Ya'aqov, *son* of Zavdai and Yochanan his brother, Toma,[f]

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[a] Or "Lord"
[b] Lit. "faithfulness." Hebrew faith is both believing and doing (being faithful).
[c] Lit. "towers" referring to smaller towns
[d] Same meaning as the Greek word 'Synagogue'
[e] The Aramaic name for 'Bartholomew'
[f] The Aramaic name for 'Tomas'

Matithyahu, a renowned lord of interest. Ya'aqov *son of* Alphai,[a]
Tadai,[b] 4 Shimon the Kena'anite,[c] *and* Yehudah[d] who betrayed him.

5 Yeshua Mashiach sent these twelve and commanded them, and said
to them, "Do not enter the land of the Nephilim.[e] Do not enter it – the
land of Shomron.[f] 6 But you go preach, 7 and say that the heavenly
kingdom is drawing near. 8 Cleanse the sick ones; make alive the
dead ones, cleanse the leprous ones, by grace you received, and by
grace you must give it. 9 Do not want[g] to carry gold (14v) or silver or
small coins in the girdle, 10 or a bag in the way, neither two garments,
nor sandals nor a staff. The worker is worthy of his wages.

11 In every city or town[i] that you enter, ask of it a good man, and with
with him you must stay until you go. 12 And when you enter into a
house, give shalom[j] saying: 'Shalom[k] be with you and in this house.'
13 And if that house is worthy of shalom, let your shalom come unto
it. But if it is not worthy, the shalom will remain with you. 14 And
those who will not receive you, neither listen to your words, depart
from that house and from that city, and remove the dust from your
feet. 15 Truth I say to you – that city will bear more punishment of the

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[a] The Hebrew name for 'Alpheus'
[b] Or 'Thaddeus'
[c] Or 'Canaanite'
[d] The Hebrew name for 'Judas'
[e] Or "gentiles"
[f] The Hebrew name for 'Samaria'
[g] Or "be willing"
[i] Lit. "tower" referring to smaller towns
[j] A greeting of blessing
[k] Lit. "wholeness," "completeness" or "well-being," can also mean 'peace.' 'Shalom' was also used as a greeting.

day of the judgment, than that of Sedom.[a] **16** I am sending you like
sheep between the wolves. You must be wise like the serpents and
faultless[b] like doves.

17 Guard yourselves from the peoples, for they will lead you away
with their words; and will beat you in the houses of their gatherings,
18 and you will be led away *as* captured ones into the presence of the
king and the leaders, in order that you may be a witness of me before
the peoples. **19** When they lead you away *as* seized ones, you must
not sigh *about* what you will answer or what you will say, for
YHWH (15r) will teach you in that hour what you need to speak. **20**
You yourselves must not speak, but Ruach Ha-Qodesh[c] will speak
through you. **21** The one brother will hand over the other to death, and
the father the son, and the sons will rise up against their fathers and
against their mothers and oppress them. **22** And everyone will be
angry[d] with you because of my name, but whoso continues until the
end, he will be saved. **23** And when they persecute you in one city,
flee into another. Truth I say to you that you will not be finished *with*
the cities of Yisrael when the Son of Eloah comes to the talmid,

24 for the talmid is not above the Rav,[e] or the servant above the
master. **25** For it is sufficient for the talmid that he be like a servant
unto his teacher, and the teacher unto the servant like his Adon. If
they said and titled their Adon Ba'al-Zevuv[f] – [they are satan-
possessed ones] – how much and how much *more will they title* his

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[a] The Hebrew name for 'Sodom'
[b] Lit. "complete"
[c] Or "the Set-Apart Spirit"
[d] Or "provoke you to anger…"
[e] "great one" or "Rabbi"
[f] Lit. "Lord of flies"

acquainted ones *'Ba'al Zevuv*?' **26** Therefore do not fear them,
nothing is ever hidden[a] that will not be revealed. **27** Whatever I say in
privacy, you must say them[b] with a loud voice before all, and what
you hear in the ear, you must preach it with a loud voice. **28** And you
must not be willing to fear them who kill the body, for they are not
able to kill the nephesh. You must fear with abundance him who is
able to place the body and the nephesh in Gei-Hinnom.[c]

29 Two birds are sold for a half,[d] but not one of them will fall to the
earth without your Father. **30** All the hairs of your heads are
numbered. **31** (15v) Therefore you must never fear. You are better[e] than
many birds. **32** Therefore every man who defames me before the face
of the men, I will cause him to perish before the face of El my Father
who is in the heavens. **33** And he who treats me as a stranger before
the face of the men I will cause him to perish before the face of El my
Father.

34 Moreover Yeshua Mashiach said to his talmidim: "You must not
think that I myself came to set shalom in the earth, but certainly **35** I
myself came to separate the father from the son, and the daughter
from the mother, and a daughter in law from her mother in law, **36**

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[a] Lit. "never is *anything* hidden"

[b] Referring to what was said in privacy

[c] Lit. "The valley of Hinnom." This Hebrew word is transliterated into Greek as 'Gehenna,' and is inaccurately translated as 'Hell.' This is a literal valley right next to Jerusalem ordained for future punishment. See Chapter 25:41-46 "And then he will say to those who are on the left side… go into the fire of Gei-Hinnom, which is prepared for Ha-Satan and his messengers… And these will go into the fire of Gei-Hinnom, but the righteous ones will go into everlasting light." To learn more about the Biblical definition of "Gei-Hinnom," see Jer. 7:30-33; Isa. 30:33, 66:24. etc.

[d] Unit of measure not stated in the Hebrew

[e] Or "more pleasing"

and the people – acquainted ones from their acquaintances. 37
Whosoever loves father and mother more than me is not worthy of
me. 39 Whosoever loves his nephesh will lose the life *which is* by me.
But whosoever loses her[a] because of me, he will be saved. 40 And
whosoever receives me receives *him* who sent me. 41 Whosoever
receives a prophet in the name of a prophet, will have a reward. And
whosoever receives a righteous in the name of a righteous, will have
a reward. 42 Every man that will give to drink – to one of these small
ones – a cup of cold water in the name of my talmid, truth I say to
you – he will never lose his wages." **11:**1 And when Yeshua
Mashiach completed these words he charged his talmidim (16r) that
they go beside him to preach in the cities.

2 And Yochanan was imprisoned when he heard the works *of Yeshua*.
Two of his talmidim asked: 3 "Are you him that is ready to come to
save us, or should we expect another?" 4 So Yeshua answered "Go
and describe to Yochanan what you see and what you hear: 5 the
blind ones see, and the lame ones walk, and the leprous ones are
cleansed and the deaf ones hear, and the humble[b] ones are gathered. 6
And he will be blessed, whosoever is not [offended] in me."

7 And when they went, Yeshua Mashiach began to say unto the
people of[c] Yochanan, "For what did you go out to see in the
wilderness? Did you think that he would be like wilderness reeds
which the wind shakes? 8 Did you therefore go out to see he whom
you thought would be a man with precious clothes? They who wear
precious clothes are esteemed, and stay in the king's palace. 9 If so,

[a] Referring to "nephesh"

[b] Lit. "afflicted ones," could also mean 'poor ones'

[c] Meaning: "Yochanan's people"

for what did you go out to see, *did you think that he* is a prophet in
truth?[a] Now I say unto you that he is more than a prophet. **10** This is
him of whom the prophet spoke, saying, 'Behold, I am sending my
messenger who will prepare your way before your face.' **11** Truly I
say to you that among all who are born of a woman there is not *one*
born greater than Yochanan the dipper. [And the smallest from *the*
heavenly kingdom – **12** man[b] will enter into oppression, **13** and the
decrees overtake him with strength.] For all the prophets and the law
prophesied as far as Yochanan the dipper, whatever was ready to
come. **14** And if you want to choose it – he is (16v) Eliyahu,[c] who was
ready to come.**15** Whosoever has ears in order to hear, let him obey.[d]

16 Is there not someone I can liken this family to? Behold they are
like children[e] who sit by the gate and call to their like ones,[f] **17** and
say, 'We sang to you, but you did not dance; we, we wept, but you
[*to be finalized*].' **18** Yochanan came and did not eat and drink, [*to be
finalized*] **19** but they say, 'this is he – eating, and drinking wine,
beloved of the renowned sinners and their sons.' They judge the
wise."

20 Then Yeshua Mashiach began to rebuke the cities in which he did
great wonders and they did not do repentance. **21** And he said, "Evil
will be to you Korazin and Beith-Tsaidah![g] If the wonderful deeds

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[a] Or "truly a prophet"
[b] Could mean "each"
[c] Hebrew name for 'Elijah'
[d] The Hebrew word שמע (Shama) has a dual meaning; it means to hear AND act accordingly/obey.
[e] Or "young men"
[f] Or "fellows"
[g] Hebrew name for 'Bethsaida'

that were done in you were done in the land of Tsor[a] and Tsidon[b]
would have done repentance in sacks and ashes. 22 And I say to you
that those of Tsor and of Tsidon will have a smaller punishment than
you of the day of the judgment. 23 And you, Kephar Nachum that
rose up unto the heavens, you will go down as far as she'ol.[c] For if
the wonders that were done in you, were done in Sedom[d], they would
have done repentance until this day. 24 But I say to you that the
Sedomites[e] will be punished with a smaller punishment in the day of
the judgment than you."

25 (17r) Then at that time Yeshua Mashiach said, "May you be praised
Father, Creator of heavens and earth, that you hid these words[f] from
the wise ones knowing literature, and made them known to the
perfect[g] ones. 26 And so it is Father, just as it is pleasing before you.
27 My father gave me power over all that are his, and there is no one
knowing the Son except the Father. And there is no man knowing the
Father but him who the Son wants to reveal *him* to.

28 Let all those who are troubled and oppressed come unto me, and I
will help you. 29 And carry my yoke upon you and learn from me,

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[a] Hebrew name for 'Tyre'

[b] Hebrew name for 'Sidon'

[c] The place of the dead, the lowest parts of the earth. To learn more about the Biblical definition of 'she'ol,' see: Gen. 37:35; Num. 16:30-33, 1Sam. 2:6; Is 14:9-15; Eze. 31:15-25; Jonah 2:3; etc.

[d] Hebrew name for 'Sodom'

[e] People of Sodom

[f] Or "things" or "matters"

[g] Lit. "complete"

that I am humble and restful of heart, and you will find rest in your
nephashoth,[a] **30** for my yoke is restful and my burden is easy."

12:1 Then Yeshua on a certain Shabbath[b] passed by sowed fields, and
his talmidim being hungry took of the ears of grain and ate. **2** Then
the Perushim, when they saw it said to him, "Your talmidim do what
is not proper to do on the Shabbath." **3** So Yeshua said to them, "Did
you yourselves never read what Dawid did when he became hungry,
he and them that were with him? **4** That he entered into the house of
El, and they ate the set-apart breads, which were breads *that* he and
they who were with him, were not worthy to eat, but for the priests
alone? **5** And did you yourselves never read in the law that the priests
at times break the Shabbathoth[c] in the sanctuary with no (17v)
6 Truth I say to you that he who is here, he is greater than the
sanctuary. **7** And if you consider what I want to say, 'I desire
steadfast love more than an offering,' you yourselves would not at
any time have punished the 'erring ones.'[d] **8** Indeed the Son of Eloah
is Adon also of the Shabbath.

9 And when he had passed by he came to their house of gathering. **10**
And there was a man with the hand dried out. And they asked him if
it is proper to cleanse him on the Shabbath, in order that they could
slander them. **11** But he said to them, "Who is there of you who has a
sheep, if it falls into a pit on the Shabbath does not take it out? **12** How
much better is the man than the sheep?! And in this respect it is

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[a] Plural of 'nephesh,' lit. "breath," which means 'life,' or 'soul,' – take note, not the Greek understanding of 'soul'.

[b] Hebrew name for 'Sabbath'

[c] Hebrew for 'Sabbaths'

[d] By context the 'so-called erring ones.'

proper to do good on the Shabbath." 13 And then he said to the man,
"Stretch out your hand" – and it was stretched out. It was restored to
him with fatness[a] like the other. 14 And then the Perushim went out
and held a council against him – by what means they would be able
to kill him.

15 When Yeshua knew this, he departed from them and many peoples
went after him, and he healed all of them. 16 And he commanded that
they should not publish it – 17 to fulfill what was said by Yeshayah
the prophet, saying, 18 "See you my Son whom I chose, and my
beloved, who is exceeding pleasing to my nephesh. I myself will let
my Spirit rest on him, and I will make known righteousness among
the peoples. 19 He will not flatter nor cry out nor will any man hear
his voice in the street. 20 A crushed reed (18r) he will not break, the
smoking wood he will not quench, until he goes forth to the mighty
judgment, 21 and the islands will hope in his name."

22 And then they sent a satan-possessed one to him, blind and dumb,
and he healed him in such a way that he spoke and saw. 23 And all the
people were astonished and looked and said, "Is this not certainly the
Son of Dawid?" 24 But when the Perushim heard this they said, "This
man does not drive out the demons except by the power of Ba'al-
Zevuv,[b] the prince of the demons." 25 So Yeshua, who knew their
thoughts said, "Every kingdom that is divided in itself will be
desolated, and every city or house that is divided will not stand. 26
Thus, if one demon drives out the other, they are divided between
themselves and their kingdom would be pulled away.[c] 27 If I drive out

[a] Or "health"
[b] Lit. "Lord of flies"
[c] Or "disappear"

the demons by the power of Ba'al-Zevuv – your sons, by what power
do they drive them out? And because of this they will be your judges.
28 But if I by the spirit of El drive out the demons – if so, did not the
heavenly kingdom come among you? **29** And how will one be able to
enter into the house of the strong and mighty man – and to break it if
he did not first bind him by power? And afterwards he can rob him of
his house. **30** Whosoever is not with me is against me. And whosoever
does not gather with me, scatters against me. **31** And in this respect I
say to you that an iniquity of a curse will be atoned to the men,
except whosoever says a curse against Ruach Ha-Qodesh.[a] **32** And
whosoever speaks against Ruach Ha-Qodesh [b] will not have
atonement in this world or in the coming world.

33 [(18v)] Every good tree produces good fruit, and a bad tree produces
bad fruit. Therefore by the fruit man recognizes the tree. **34**
Genealogy[c] of serpents, how are you able to speak good while you
are evil? The mouth speaks of the abundance of the heart. **35** A good
man gives good things[d] from his treasure, but the evil man from an
evil treasure vows evil. **36** Because of this I say to you that *for* every
weighty speech that is spoken among the men, a man will have to
give a report to El in the day of the judgment. **37** Will you be saved on
account of your words or will you be utterly destroyed because of
your words?"

38 Then some of the wise ones knowing literature and the Perushim
answered him saying, "Rabbi, we want to see some sign from you."

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[a] Or "the Set-Apart Spirit"
[b] Or "the Set-Apart Spirit"
[c] Or "lineage"
[d] Or "words"

39 But Yeshua answered them, "An evil nation - no sign will be given
to you except the sign of Yonah[a] the prophet. 40 For just like Yonah
was in the belly of the fish three days and three nights, so will the
Son of the virgin be in the heart[b] of the earth, three days and three
nights. 41 The nobles of Nineveh will rise up for the day of the
judgment with this nation, and they will punish it, for they performed
repentance by the preaching of Yonah, and here is *one* greater than
Yonah. 42 And the queen of Sheva will rise for the day of the
judgment with this nation and will punish it. For she came from the
end[c] of the world to hear the wisdom of Shelomo.[d] And here is *one*
wiser than Shelomo.

43 Now – when the satan goes out of a man he walks by small
places, (19r) seeking rest, and he does not find *it*. 44 Then he says in
himself: 'I will return unto my house that I went out of.' And when
he comes, *he* finds it cleaned and purified of all divinations. 45 Then
he goes and takes seven spirits more evil than himself, and they enter
there and stay *there*. And at the end of that man, they will be more
evil than at the beginning. And their last works more evil than the
first ones. *Something* just like this is ready to come[e] to this evil
nation."

46. And while he spoke unto the people, his mother and relatives
stood outside and wanted to speak with him. 47 Then a certain man
said to him, "Your mother and your relatives are standing outside and

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[a] Hebrew name for 'Jonah'
[b] Or "inside the earth.."
[c] Or "top" or "chief"
[d] Hebrew name for 'Solomon'
[e] Or "happen"

are asking *for* you.” **48** So Yeshua answered and said to him, “Who is
my Mother? And who is my brother; and my relative? **50** Everyone
whosoever does the pleasure of my Father who is in the heavens – he
is my brother and my sister and my mother.”

13:1 And that day Yeshua went out of the house and went to the sea
and sat by its shore. **2** And many people gathered there. Because of
this he went up into a boat and sat, and all the people stood on the
shore of the sea. **3** Then he told them many parables. And he said, “A
certain man went out to sow his seed, **4** and while he was sowing,
some kernels fell on the path. Then some of the birds came and ate
them. **5** And some fell **(19v)** in a place of stones where there was not
much soil, and they sprouted immediately, for they did not have deep
soil. **6** But when the sun heated them, they dried up for they did not
have a root. **7** And the others fell between the thorns.[a] The thorns
grew up and strangled them. **8** The others fell in a good piece of
ground, and produced much fruit, in one – a hundred, in one – fifty,
in one – thirty. **9** Whosoever has ears, hear!”[b]

10 Then some talmidim came near unto him and said to him, “Why do
you speak in comparisons?” **11** And he answered them saying, “To
you is given to understand the confidential counsels of *the* kingdom
of the heavens, but not to them. **12** Whosoever has, let him give to
man, and let him give abundantly. And whosoever does not have this,
the little that he has a man will rob from him. **13** And because of this,
one speaks in comparisons, in order that seeing they will not see, and
hearing they will not hear, and they will not understand. **14** In order

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[a] Or “thorn bushes”

[b] The Hebrew word שמע (Shama) has a dual meaning; it means to hear AND act accordingly/obey.

that the prophecy of Yeshayah should be fulfilled in them – saying:
'You will hear and not understand, and you will see, and not
perceive. 15 For the heart of this people is fat, and its ear is heavy, and
they have shut their eyes on account of this: that they would not see
and not hear and not understand with their heart, and *that* they should
not repent that he would heal him.' 16 But blessed are your eyes that
see, and your ears that hear. 17 For I say unto you in truth that many
prophets and many scribes longed to see what you see, and they did
not see, and to hear what you hear (20r) and they did not hear *it*.

18 Therefore you must hear[a] the parable of him that sows. 19 He who
sows is the preacher. And the seed is the word of YHWH. And he
who hears the word of YHWH and does not understand it – Ha-Satan
comes and uproots it from his heart. And this is the seed that fell
close to the way. 20 And that which fell between the stones is he who
hears the word of YHWH and receives it with joy, 21 however, he
does not have a root and dries up quickly, for through indignant[b]
speech they are immediately confused. 22 That which fell between the
thorns, that is he who hears the word of YHWH, but he has sighings[c]
about this world – to gather, *and it* strangles of the word of YHWH
which was sown in his heart, and he does not produce fruit. 23 But
that which fell in good earth, it is he who understands the word of
YHWH, and obeys it, and produces fruit and good works, one has a
hundred, and one fifty, and one thirty."

24 And there was a parable before them – he said, "The heavenly
kingdom is like a man who sowed good seed in his field. 25 But while

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[a] Or "hear and obey," or "hear and understand"
[b] Or "cursing"
[c] Could mean 'worries'

the men were sleeping his enemies came and sowed upon it thistles[a]
among the wheat and went *away*. 26 And when the plants grew up and
produced fruit – then the thistles were seen among the wheat. 27 So
the servants came and they said to the master, 'Did you yourself not
sow good wheat in your field? If so, who sowed thistles upon it?' 28
And he said to them, (20v) 'The enemy-man[b] did this thing.' So the
servants said, 'Do you desire that we should go and gather it?' 29 But
he said: 'No,[c] that you do not root up the wheat with the thistles. 30
Leave everything until the harvest. And in the time of the harvest I
will say to the reapers, "First gather the thistles, and bind them in
burdens and burn them. But gather the wheat in my granary."'"

31 He told them a parable, "*The* kingdom of heavens is like the
mustard seed that a man plants in his field, 32 which is smaller *than*
all the seed-vegetables, but when it grows up is bigger *than* all the
seed-vegetables, and is made a tree – big enough that the birds may
rest and stay in its branches." 33 Another comparison he told them,
"The heavenly kingdom is like leaven that the woman takes and hides
it and mixes it into three measures of flour until everything is
leavened." 34 All these words Yeshua spoke in comparisons. 35 On
account of this[d] was fulfilled the prophecy *which* says: "I will open
my mouth with proverbs, and I will speak words hidden from
antiquity."

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[a] Or "nettles"

[b] Lit. "the man – the enemy"

[c] The margin adds בעבור. So the alternate reading is: "No, in order that you do not…"

[d] The margin adds the word תהיה. Thus the alternate translation is: "This happened in order to fulfill…"

36 Then he let the troops[a] go and he came unto the house. And his
talmidim came close to him and said, "Explain for us the
comparisons of the thistles of the field?" 37 So he answered and said,
"He who sowed good seed is the Son of the virgin. 38 The field is the
world and the good seed are the righteous ones, but the thistles are
the evil ones. 39 (21r) And the enemy who sowed them is Ha-Satan.
And the time of the harvest is the end of the world. And the reapers
are the messengers. 40 For just like a man gathers the thistles and
burns them, so it will happen at the end of the world. 41 The Son of
Eloah will send his messengers. All those of his kingdom who
[causes to stumble], and the evil ones 42 he will place in the fire of
Gei-Hinnom, and there will be weeping and trembling of teeth. 43
Then the righteous ones will shine like the sun in the kingdom of
their Father. Whosoever has hears to hear, let him obey.[b]

44 And the heavenly kingdom is like gold hidden in a field, which,
when a man found, it he hid it. And because of his joy he sold all that
he had, and bought that field. 45 Moreover the heavenly kingdom is
like a merchant who sought valuable stones, 46 and when he found a
good valuable stone he went and sold all that belonged to him, and
bought the stone.

47 The heavenly kingdom is like a net that a man places in the sea,
that gathers all kinds of fish, 48 and when they take it out, they select
the good ones into their vessels, but they cast out the bad ones. 49 So
it will be at the end of the world – the messengers will come and

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[a] Or "crowds"

[b] The Hebrew word שמע (Shama) has a dual meaning; it means to hear AND act accordingly/obey.

separate the evil ones from the good ones, **50** and will place them in
the way of fire, and there will be weeping and shaking of teeth.

51 Did you understand all these words?" And they said, "Yes." **52** And
he said to them, "Therefore every wise scribe is like unto *the*
heavenly kingdom, and to a [father of riches],[a] who gives from his
treasure many (21v) new and old things."

53 And it happened – when he ended these comparisons, *and* he
departed from there, **54** that he came to his own land, and taught them
in the houses of their gatherings, until they were [amazed], saying,
"From where does this man have so much wisdom and so much
power? **55** Is he not the son of a smith? And is **he** not like his mother
and relatives? Ya'aqov and Yoseph and Shimon and Yehudah? **56**
And his relatives – all of them are with us. From where does he have
all of this?" **57** And they were [offended] in him. But Yeshua
answered and said to them, "No prophet is without honor, except in
his land or in his house." **58** And he did not do many wonders there,
because of their small faith.

14:1 At that time Herod Tetrarch heard *of* Yeshua, **2** and said unto his
sons, "This is Yochanan the dipper who returned to life and is
performing wonders." **3** For Herod detained Yochanan bound,
because he caught him for the sake of Herodias, the wife of his
brother. **4** For Yochanan said to him, "It is not fit for you to take your
brother's wife." **5** And because of this Herod wanted to kill him, but
he feared the people who held him as a prophet.

[a] Or "a rich father"

6 And on the birthday of Herod, Herod made a dance for Herodias
before all. And it was very pleasing to Herod. 7 Because of this thing
he swore (22r) that he would give her whatever she would ask him. 8
But she had been cautioned of her mother. She said: "Give me the
head of Yochanan the dipper." 9 Then the king was grieved, but on
account of the oath and because of guests that saw him swear, he did
not want to change. So he commanded that *right* then[a] the head of
Yochanan should be given to her. 10 Then he[b] cut off the head of
Yochanan in the house of the prison, 11 and they brought the head in
one of the flat vessels of wood, and they gave it to the young woman
and she took it to her mother.

12 Then his talmidim came and carried away the body – and buried it
and came and reported to Yeshua. 13 And when Yeshua heard it he
went up into the boat and turned his face[c] unto the wilderness. Then
when the people knew *it*, they went after him by foot from all the
cities. 14 And when he saw so many people he was filled with
compassion and healed their illnesses. 15 And when it was evening
the talmidim said to him, "This place is desolate and the time is
passing by, let the peoples go into the villages and buy food." 16 But
Yeshua answered them, "They do not need to go, you yourselves
must give them to eat." 17 They answered him, "We do not have
anything here beside five loaves and two fishes." 18 So he said to
them, "Bring them to me." 19 Then he commanded the people to sit
on the grass. And he took the loaves and the two fishes, then he
looked into the heavens and blessed them – and broke them and gave

[a] Prob. means 'immediately' or 'without any delay' like the English 'there and then'.
[b] "he" refers to the person who received the command
[c] i.e. "turned his face *to go to*", a common figure of speech also in the Tanach.

them to the talmidim. And the talmidim gave them to the people. 20
And all of them ate and were satisfied. And of the leftovers remained
twelve full [lumps]. 21 And the number of those who ate were
five (22v) thousand men, beside the women and children. 22 Then
immediately he commanded the talmidim to go up into a small boat
and to go into the sea while the people departed.

23 And when the people walked,[a] he went up into the mountain to
pray. And when it was evening he was alone on the land. 24 But the
small boat was in the midst of the sea. And they were bearing
suffering, for the wind was against them. 25 When in the fourth watch
of the night, Yeshua came to them walking on the sea, 26 they were
terrified. And because of much fear[b] they cried out. 27 Then Yeshua
immediately spoke to them. And he said to them, good security be to
you in El, I am he, do not fear. 28 Shimon Keipha answered him and
said, "Adon if you are him, do you want that I come unto you upon
the water?" 29 And he said, "Come." Then Shimon Keipha went
down from the small boat and walked on the water to come to
Yeshua. 30 Then he saw the mighty wind as he was coming, and
feared. And when he began to sink,[c] he cried out saying, "Adon, save
me!" 31 And immediately Yeshua stretched out his hand and took
him, and said, "Man with a little faith, [d] why did you fear?" 32 And
when he went up in the vessel, 33 they came and worshipped him

[a] Or "left"

[b] Or "dread"

[c] Lit. "enter"

[d] Lit. "faithfulness." Hebrew faith is both believing and doing (being faithful).

saying, "Truth – you are the Son of Eloah." 34 And immediately they
reached[a] the land of Ginneisareth.[b]

35 And when the men of that place recognized him, they sent in all
the land and they sent to him all the sick ones, 36 and entreated him
that they might only touch the edge of his clothes, and all those who
touched were immediately healed of *their* illnesses.

15:1 (23r) Then the scribes and Perushim from Yerushalayim drew
near to him. 2 And they said, "Why do your talmidim transgress the
Tiqunim[c] of the ancient ones? Why do they not ritually wash their
hands when they want to eat? 3 But he answered them and said: "And
why do you transgress the command of El on account of your
decrees? 4 Did not El say, 'Honor your father and your mother'? And,
'whosoever curses his father or his mother' – that 'he must die'? 5
But you say that any man may say to his father and his mother,
'Anything profitable that I or you may have – it is a freewill
offering.' 6 Thus he does not honor his father and his mother. You
yourselves transgress the commandments of YHWH on account of
your evil[d] ordinances. 7 [Yeshayah] spoke a good word about you: 8
'This people who honors me with words but their heart is far from
me, 9 they honor [me] in vain, imposing your instructions and
commandments of the men.'"

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[a] Lit. "they took"

[b] Gennesaret

[c] "Tiqunim" (masculine of Taqanot) are manmade 'regulations,' or manmade amendments or 'improvements' to the Torah, that are not a part of the original commandments of YHWH's Torah.

[d] The margin reads "deceitful"

10 Then he called the people unto him and said, "Listen and pay
attention – 11 that which enters into the mouth does not defile it." 12
And then his talmidim drew near to him and said, "Do you know that
the Perushim were [offended] because of the word that they heard?"
13 So he answered and said, "Every plant that my Father did not
plant, it will be uprooted. 14 Let them alone for they are blind leaders
of blind ones. And the blind who leads another blind, the two of
them[a] will fall into the grave." 15 (23v) Keipha answered and said,
"Explain this comparison to us." 16 So he said to them "Are you still
without understanding? 17 Do you not understand that everything that
enters into the mouth, enters into the belly, and goes out from the rear
part? 18 But that which goes out of the mouth comes from the heart,
and it is that which defiles the man. 19 For from the heart goes out
evil thoughts, murders, adulteries, thefts, false testimony, cursing. 20
These things defile the man – *but* to not wash ritually, does not defile
him."

21 And Yeshua departed from there and went away into the regions
Tsor and Tsidon. 22 And behold, there came a Kena'anatish woman,[b]
who came from these regions, *who* was walking after Yeshua, crying
out, and saying, "Have mercifulness on me without fear, Son of
Dawid! Ha-Satan is troubling my daughter." 23 But he did not answer
her a word. So the talmidim came and entreated him if he could not
let her go away, "for she is crying after us." 24 But he answered, "I
am not sent, except to the sheep that are lost of the house of Yisrael."
25 And she came and worshipped him, saying, "Adon, help me." 26
But he answered and said, "It is not good that a man takes bread from

[a] Or "both of them"
[b] Or 'a woman of Canaan'

the sons and gives it to the dogs to eat.” 27 So she said: “It is true,
however it is true that the puppies eat crumbs that fall from the table
of their masters.” 28 Then Yeshua answered and said, “Woman, great
is your faith[a] – that which you wanted will be done to you.” And her
daughter was healed in that hour.

29 And when Yeshua (24r) departed from there he entered the borders
of Gelilah and went up to the mountain and sat there. 30 And a
multitude of a troop drew near to him, who led dumb ones, blind
ones, lame ones, and disabled ones, and many others. And they cast
themselves down to his feet, and he healed them, 31 until the people
were amazed when they saw that the dumb were talking, and the
lame walking, the blind seeing, and *they* praised the Elohim of
Yisrael.

32 Then Yeshua called his talmidim and said, “I have compassion on
the people because they stayed with me for three days and they have
nothing to eat. And I do not want to send them away in fasting, that
they do not faint on the way.”33 So the talmidim said to him, “Where
in the wilderness could we find so much bread that so many people
could be satisfied?” 34 But Yeshua said to them, “How many loaves
do you have?” And they said, “Seven, and a few fishes.” 35 Then he
commanded the people that they should sit on the ground. 36 And
afterwards he took the seven loaves and the fishes, and he did a
prayer of thanksgiving to YHWH and broke them and gave them to
his talmidim. 37 And the talmidim gave them to the people – and all
of them ate and were satisfied. And of that which remained, they took
up seven full [lumps]. 38 And those who ate were about four thousand

[a] Lit. “faithfulness.” Hebrew faith is both believing and doing (being faithful).

men besides women and children. 39 Then he let the people go and he
went up into a small boat and his talmidim with him, and they came
into the country of Magdala.

16:1 (24v) Then the Perushim and the Tsadiqim approached him to
entice him, imploring that he would show them some wonders from
the heavens. 2 But Yeshua answered them and said to them, “You say
in the evening, ‘Tomorrow the light will be bright, for the heavens
are red,’ 3 and in the morning you will be saying, ‘Today will be
rainy, for the heavens are dark.’ If so,[a] you know to judge the color
of the heavens; but are you not able to recognize the sign of this
time? 4 An evil and perverse nation asks a sign, and no sign will be
given to you, beside the sign of Yonah the prophet.” Then he
separated himself from them and went away.

5 And when they came to the coast of the sea to pass on further, they
forgot to take their bread. 6 Then he said to them, “Beware of the
leaven of the Tsadiqim and Perushim.” 7 So they thought in their
inward parts and said, ‘He is saying *this* because we have no bread.’ 8
But Yeshua, who knew what they thought, said to them, “What do
you think in yourselves, men without believing? You think *that I said
this* because you do not have bread.” 9 Why do you not understand
and remember the five loaves and the five thousand men, and how
many [lumps] remained? 10 And the seven loaves and four thousand
men, and how many [lumps] remained? 11 And how do you not
understand what I say about the bread? Verily I say to you that you
must beware of the leaven of the Tsadiqim and the Perushim.” 12 And

[a] Or “thus”

then they comprehended that he did not speak about the leaven of the
house, but (25r) of the doctrine of the Perushim and the Tsadiqim.

13. Then Yeshua came into the borders of Caesarea Philippi. And he
asked his talmidim, "What do the men say about me?" 14 And they
said, "Some men say that you are Yochanan the dipper, but some say
Eliyahu,[a] and others Yirmeyahu, or one of the prophets." 15 So
Yeshua said to them, "And you, what do you say about me?" 16 Then
Shimon Keipha answered and said, "You are Mashiach, the Son of
the living El." 17 And Yeshua answered and said unto him, "Blessed
are you Shimon bar Yonah, for flesh and blood did not teach you, but
my Father who is in the heavens. 18 And I say to you that you are
Keipha and upon this stone I will build my assembly. And again,[b] the
doors of Gei-Hinnom will not have power against you,[c] 19 for I will
give you of the gates of the heavens. And all that you will bind in the
earth will be bound in the heavens, and all that you will loosen in the
earth will be loosened in the heavens." 20 And then he commanded
his talmidim that they should not make known to any man that he is
Yeshua Mashiach.

21 And from that day and further on, he began to announce to his
talmidim that it was obligated that he should go into Yerushalayim,
and to suffer many things by the scribes and by the chief priests, and
to die, and to stand up alive on the third day. 22 (25v) And then Keipha
took him to one side and began to rebuke him, saying, "El will not
consent that it will happen to you Adon." 23 But Yeshua turned,

[a] Hebrew name for 'Elijah'
[b] Or "moreover"
[c] "you" is singular in Hebrew throughout verse 19.

saying to Keipha, “Go away from behind me, adversary.[a] Do not trouble me, for you do not understand the words of El, but of the men.”

24 And then Yeshua said to his talmidim, “Whosoever wants to
follow after me – *it* is obligated *that* he give up hope for himself, and
that he take his warp and woof[b] and follow after me. **25** For
whosoever wants to save his nephesh in this world can save it, but he
will lose it because of me. **26** What will it profit a man if he profits all
the underground treasures[c] of the world, and the nephesh is lost?[d]
And what good exchange is the man able to make for his nephesh? **27**
In this way El *will come* – [with the visions of] his Father with the
messengers, and then he will return to every one according to his
deeds. **28** Truly I say to you that some of these who are here will not
die, until they have seen the Son of Eloah coming in his kingdom.”

17:1 And after [five] days he took Keipha, Ya’aqov and Yochanan
his brother, and after he brought them up to one exceeding high
mountain, **2** the figure was changed before them, and the image of his
face shone like the sun, and his garment was like snow. **3** And Moshe
and Eliyahu appeared to him, talking with him. **4** Then Keipha said to
Yeshua, “Adon, it is good to stay in this place. If you want, (26r) let us
make here three tents, one for you, and one for Moshe and one for
Eliyahu.”

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[a] Hebrew “satan,” means ‘adversary’ or ‘accuser’.
[b] Or “lengthwise and crosswise,” used in medieval Hebrew to refer to a ‘cross’
[c] Or “secret treasures”
[d] Or “perished”

5 And while *they* were speaking, a bright cloud overshadowed them,
and one ‘Bath Qol’[a] came from the midst of the clouds, saying,
“This is my son, my beloved, he who is very pleasing to me.” And
they heard *it*. 6 And when the talmidim heard this, they fell upon their
faces and they had a great trembling. 7 Then Yeshua approached
them and said to them, “Stand up, do not fear.” 8 And they lifted up
the eyes and did not see any man except Yeshua only. 9 And as they
went down from the mountain he commanded them and said, “Do not
tell the vision to any man until the Son of El returns to life.” 10 And
his talmidim asked him saying, “What is this that the wise ones of the
law say that – Eliyahu will come first?” 11 So he answered them and
said, “Eliyahu will come and clarify all the words, 12 and I say to you
that he did come, and they did not recognize him, but they did unto
him all their pleasure. So will the Son of Eloah bear the death
because of them.” 13 And then his talmidim understood that he spoke
about Yochanan the dipper.

14 And when he came there, one man came and kneeled down before
him, 15 saying, “Adon, have mercy on my son, for he is lunatic, and
suffers great evil in the fire and in the water, 16 and I sent him to your
talmidim, but they were not able to heal him.” 17 So Yeshua answered
and said, “Refusing and perverse nation, how long[b] will I stay with
you? Bring him to me.” 18 And Yeshua (26v) rebuked the satan, and he
went out, and the young man was cleansed in that hour.

19 Then the talmidim drew near in privacy, and they said to him,
“Why were **we** not able to drive him out?” 20 Yeshua said to them,
“On account of the smallness of your faith. Truly I say to you that if

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[a] Or “voice from heaven”
[b] Lit. “until how much”

you had faith[a] like one grain of mustard, and you said to this mountain, 'Be changed from this place to another' – that it would be changed. And nothing will be too great for you to do.**21** But this stature[b] *of* satan is not driven out except by prayer and by fasting."

22 While he stayed in Gelilah, Yeshua said to them, "The Son of Eloah will be betrayed and delivered into the hands of the sinners, **23** and they will put him to death, but on the third day he will rise." And they were exceeding anxious.

24 And as they were coming into Kephar Nachum, those who raised the tribute came to Keipha and said, "Your teacher did not pay the tribute." **25** And he said, "It is true." And when he entered into the house, Yeshua approached him. He said, "How does it appear to you Shimon – from whom is it fit *for* the kings of the earth to take tribute, from their sons, or from the strangers?" **26** And he answered, "From the strangers." So Yeshua said, "Surely the sons are free. **27** But, that we do not alarm them, go to the sea and cast *out* the fishhook, and the first fish that you will catch – you must open its mouth and you will find there all that goes up – that which he asked, and you must give it for me and for you.

18:1 (27r) In that hour the talmidim drew near to Yeshua, saying, "Who is the greatest of all of us in *the* kingdom of heavens?" **2** So Yeshua called a certain small boy and placed him in their midst, **3** and said, "Truly I say to you that if you do not repent and become like this boy you will not enter into *the* kingdom of heavens. **4** He who will humble himself like this boy, will become great in *the* heavenly

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[a] Lit. "faithfulness." Hebrew faith is both believing and doing (being faithful).
[b] Lit. "measure"

kingdom. 5 And whosoever will support one boy like this in my
name, supports me. 6 But he who causes one of the little ones who
believes in me to [stumble], it will be more fitting to him that he were
hanged, or cast in the sea, or *had* a pair of millstones on his neck and
were drowned in the depth of the sea.

7 Woe to the world because of the [offender]![a] It is necessary that the
[stumbling-blocks] come, however, evil is he who [offends] another!
8 If your foot or your hand is the [stumbling-block], cut it off, or
remove it far from you. For it is more fitting for you to enter into the
Garden of Eden crippled, than walking in Gei-Hinnom with two
hands or with two feet. 9 And if your eye is *the* [stumbling-block],
uproot [it][b] and remove [it][c] far from you, for it is more fitting for
you to enter into the Garden of Eden with one eye than *into* Gei-
Hinnom with two. 10 Guard yourselves that you do not despise one of
these small ones,

12 for I say to you – if any man (27v) has 100 sheep and one of them
goes astray, does he not leave the ninety and nine in the mountains
and go to search it out, that it should not perish? 13 And if it happens
that he finds it, truly I say to you that he has more joy about it than
the ninety and nine that were not lost. 14 If so,[d] it is not from our
Father who is in heaven that one of these small ones should perish.

[a] The Heb. concept of 'offend' is to cause someone else to stumble. See "stumbling-blocks" in vs. 7, 8.
[b] Inserted from Vat. library ebr. 101
[c] See above note
[d] "if so" oftentimes mean 'thus'

15 If your fellow[a] sins against you, then let them[b] [hurt] between you
and him, if he will hear you, you must relieve him. 16 And if he does
not hear you, take one companion with you, or two, for every
testimony is established by two or three. 17 And if with *all of* this he
does not hear you, report it in the assembly, and if, when you tell in
the assembly he will not hear you, remove far from him like an
enemy and publicize him. 18 Truly I say to you[c] that whatever you
will bind in the earth will be bound in the heavens, and whatever you
will loosen on the earth will be loosened in the heavens.

19 And again I say to you that – if two of you will have among them[d]
so much of shalom upon the earth – that my Father who is in the
heavens will give to you all that you will ask – 20 for by the place
where two or three are gathered in my name, I am in their midst."

21 And then Keipha came near[e] and said, "Adon, *if* my neighbor sins
against me, how many times should I pardon him? Should I forgive
him seven times?" 22 Yeshua said to him, "I do not say to you seven
times, (28r) but I say to you seventy times. 23 And therefore *the*
kingdom of heavens is likened to one man – a king who wanted to
hear a report from his servants, 24 and when they began to relate[f] the
report, they brought one man who owed him ten thousand [coins]. 25
And when he did not have anything to pay, the master commanded
that they should sell him and his wife and his sons and everything
that he had, and that it should be repaid.

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[a] Or "neighbor"

[b] The sins/offenses

[c] Throughout this verse "you" is plural in Hebrew

[d] Typical Hebrew

[e] The margin adds "unto him" in a similar script as the main text.

[f] Or "recount," or "recite"

26 Then that servant knelt down on the ground, pleading for grace,
and said, “Master, have mercy on me, and I will repay you your
debt.” 27 Then the master had compassion on the servant, and let him
go, and forgave him all the debt. 28 But when that servant had gone
out he found one of his fellows that owed him one hundred coins, and
he grabbed hold of him and strangled him, saying to him, “Repay
what you owe!” 29 Then he pleaded with him for grace, and said,
“have mercy on me and I will repay you.” 30 But he did not want to
give attention to him but went and placed him into prison until he
would pay the debt.

31 And when the servants of the master saw this they were very
dismayed. So they went unto the master and reported to him all that
he did to him. 32 Then the master commanded that he should bring
him to him,[a] and said to him, “Evil servant, did I not forgive the debt
that you owed me because you [pleaded] with me for grace? 33
Therefore, should you not[b] have done thus: to be compassionate to
that other servant like I was to you?” 34 And the master was grieved,
and delivered him to oppression (28v) until he returned[c] all the debt. 35
Just so will my Father who is in the heavens do to you, if you do not
forgive from a good heart your fellows.”

19:1 And it happened – when Yeshua finished these words, *that* he
departed from Gelilah and came into the borders of the land of
Yehudah beyond the Yardein valley. 2 And many peoples[d] followed[a]
him and he healed them there.

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[a] “him to him” etc. is typical Hebrew
[b] Or “were you not supposed to”
[c] Meaning ‘repaid’
[d] Or, “many crowds”

3 Then the Perushim approached him, tempting him and asking him,
"Is a man able to divorce his wife because of any matter?" 4 So he
answered and said, "Did you never read that in your beginning he
made a man and a woman, 5 and said, 'On account of this a man will
leave his father and his mother and cling to his wife, and the two will
become one flesh?' 6 If so, they are already no *more* two, but they are
one flesh. Therefore it is not fitting for man to separate what El
joined together."

7 Then they said, "Moses commanded that a man should give her a
letter of divorce, and divorce her." 8 But Yeshua said, "Moses
admitted to you that you may divorce your wives because of the
hardness of your hearts, but from the beginning it was not [*to be
finalized*]. 9 Only, I say to you that every man who will divorce his
wife, if he does not do it on account of her adultery, and takes
another, he performs adultery."

10 The talmidim said to him, "If it is so between the man and the
woman *then* it is not obligated that he take a wife." 11 So he said, (29r)
"None of you can understand this word except to whom knowledge is
given to understand. 12 There are some men who are born eunuchs
from their mother's womb, and some are eunuchs by the hand of
man. And some are eunuchs for the sake of *the* kingdom of heavens.
Whosoever is able to understand it, let him understand it."

13 And then they presented small children to him, in order that he
should lay his hands on them, and that he would pray for them. But
the talmidim rebuked them. 14 But Yeshua said to them, "Let the
small children come to me, and do not want to restrain them," "For,"

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[a] Lit. "were drawn after"

he said, "*The* heavenly kingdom is going out from me among these."
15 And when he laid the hands on them, he withdrew himself from
them.

16 And behold, one approached him and said to him, "Good Rabbi,
what good am I able to do that I may have everlasting life?" **17** So
Yeshua answered him, "Why do you say unto me 'good'? One alone
– YHWH is good. If you want to understand everlasting life, keep
and establish the commandments." **18** Then he said to him, "And what
are they?" So Yeshua said, "'Do not commit murder,' 'do not commit
adultery,' 'do not steal,' 'do not give a false witness,' **19** 'honor your
father and your mother,' and 'love your fellow[a] as yourself.'" **20** And
the young man said to him, "All of this I kept well,[b] what do I still
lack?" **21** Yeshua said to him, "If you want to be complete, go and sell
what you have and give it to the poor ones, and you will have a
treasure in the heavens. And come, and you must follow (29v) after
me." **22** And when the young man heard this he was grieved, for he
was a man that had many possessions.

23 Then Yeshua said to his talmidim, "Truly I say that it is not
feasible for the rich ones to enter into the heavenly kingdom. **24**
Moreover I say to you, *that for* a camel to pass through a hole like
that of a needle is graded an easier task than *for* a rich man – that he
will enter into the heavenly kingdom." **25** And when the talmidim
heard this they were very astonished and said, "If *this* is so, who is
able to save us?" **26** But Yeshua looked at them, saying to them,
"Among the men it is a matter too difficult to understand, but for El *it*
is an easy matter to do all the things *that* are pleasing to him."

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[a] Or "neighbor"
[b] Lit. "in good"

27 And then Keipha answered and said unto him, "Behold that we left
all the world and followed after you, what reward will we have?" 28
So Yeshua said to them, "Truly *I say* to you who followed after me –
that at the end of the world when the Son of YHWH will come *and*
sit in the house of his image,[a] that you will sit over those twelve,[b]
judging them – the twelve tribes of Yisrael. 29 And every man who
will leave his house unto his brothers, or father or mother or wife or
sons or inheritance because of my name, he will receive an hundred-for-one of reward, and will lay hold of everlasting life. 30 And many
first ones will be last, and the last ones will be first."

20:1 (30r) "*The* heavenly kingdom is like [the father of riches][c] who
went out in the morning to hire labor[d] for his vineyard. 2 And when
he made an agreement with them for the value of one coin, he sent
them into the vineyard. 3 Then he went back into the market around
the third hour of the day, and found others who were standing idle by
the gate, 4 so he said to them, 'Go to my vineyard, and I will give to
you something in-between.' So they went. 5 And he went another
time – at noon, and *when* it was the ninth hour. 6 And he did like this
around the eleventh hour, so he went out into the street, and found
others standing idle like this *all* that day. Then he said to them, 'Why
are you standing idle *all* the day?' 7 So they answered *that it was*
because no man hired them. And he said, 'Go to my vineyard.'

8 And when it was evening the master of the vineyard said to his
servant, 'Call the laborers and give them their wages – begin from the

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[a] Or "house of his splendor" – referring to the future temple, see e.g. Eze. 43:4,5,7.
[b] Or "on them twelve"
[c] Or "a rich father"
[d] Or "laborers"

last ones unto the first ones.' 9 And when they that went into the
vineyard at the eleventh hour came, they received everyone a coin. 10
Then the first ones came and thought to receive more, but they
received everyone a coin like this.[a] 11 And when they received *it*, they
murmured against the master of the riches,[b] 12 saying, 'These began
to work a low[c] hour and you made them equal with us who bore the
toil all the day!' 13 But he answered one of them and said,
'Beloved, (30v) I do not do to you any injustice, did you not make an
agreement with me for one coin? 14 Take that which is yours and go,
for I want to give to these last ones as to you. 15 Am I not able to do
with what is mine according to my pleasure? And is your eye jealous
when I do good?' 16 And in this measure the last ones will be first,
and the first ones last. Many are the called ones, but few *are* chosen
ones."

17 As they went to Yerushalayim, Yeshua took twelve talmidim in
confidence, and said to them, 18 "See![d] – For we are going up into
Yerushalayim, and the Son of El will be delivered into the hands of
the chief[e] priests and wise ones of the law, and they will sentence[f]
him to death, 19 and they will deliver him to the Nephilim[g] to make a
mockery out of him, and to drive him out, and to lift him up with
warp and woof,[h] but he will stand up alive on the third day."

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[a] Or "as well"
[b] Or "rich master"
[c] Or "late"
[d] Or "take notice!"
[e] The word for "chief" is found in the margin.
[f] Lit. "fine"
[g] Or "Gentiles"
[h] Or "lengthwise and crosswise," used in medieval Hebrew to refer to a 'cross'

20 And then the mother of the sons of Zavdai approached him with
her sons, praying *and* entreating him, and she asked him a gift. **21** So
he said, "What do you desire?" Then she said, "Are you willing that
one of my sons may sit on your right side, and the other on your left
in your kingdom?" **22** Then Yeshua answered and said, "You do not
know what you are asking. Are you able to bear the death that I
myself will bear?" So they said, "Yes." **23** And he said, "You will
bear my death, but *for* you *to* sit to my left, also *to sit* to the right is
not in my hand to give, but *is* (31r) for whom my Father chooses."

24 And when the ten heard them, they were filled with wrath because
of the two brothers. **25** But Yeshua called them and said, "You know
well that the rulers of the world rule over the great peoples with more
great[a] power. **26** It will not be so in your midst.[b] Yea, whosoever
to be chief will be your attendant, **27** and he among you who wants to
be first will be your servant. **28** Just like the Son of Eloah did not
come to be served, but in order to serve, and in order to give his
nephesh to redeem many."

29 And when he went out of Yericho[c] with many walking after him, **30**
two blind ones sat beside the road. When they heard Yeshua passing
by, they cried out saying, "Yeshua, Son of Dawid, have compassion
on us!" Then Yeshua called them and said, "What are you asking?" **31**
(Now the people had rebuked them, "You must be quiet!" But they
cried out louder, "Yeshua, Son of Dawid, have compassion on us!")
32 And Yeshua called them, "What are you asking? What do you

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[a] Could mean 'greater power' (modern usage) or 'excess of great power' (possible in Biblical Hebrew).

[b] "in your midst" means 'among you'

[c] Hebrew name for 'Jericho'

desire *that* I should do for you?” 33 So they said, “Adon, that you
would open our eyes.” 34 Then Yeshua had compassion on them, and
touched their eyes, and immediately they saw and walked after him.

21:1 And when they were close to Yerushalayim, and were
coming (31v) by Beith-Pagai,[a] by the Mount of the Olives, he then sent
two of his talmidim, 2 saying, “Go unto this town that is before you,
and immediately you will find a female donkey, bound – and a foal
with her – loosen her, and bring her to me. 3 And if any man says
something to you, you must say that, ‘The master needs them for his
work,’ and immediately they will let her go.” 4 And all this *was done*
to fulfill the prophecy of the prophet, saying, 5 “Say to the
descendants of Yisrael, ‘Behold, your king is coming, humble –
sitting upon the female donkey, and a young ass – her foal.’”

6 The talmidim went and did as Yeshua commanded them. 7 And
they brought the female donkey and the foal, 8 and they laid their
garments on the road. And others cut off branches from trees and
softened the road with them. 9 And the troop that walked with him
cried out, saying, “Save us,[b] Son of Dawid! Blessed is he who is
about to come in the name of our master, our savior! Blessed are you
in the heavens!” 10 And when Yeshua Mashiach entered into
Yerushalayim, all the city was stirred up, saying, “Who is this
Yeshua?” 11 So the people said, “This Yeshua is the prophet of
Netsereth from Gelilah.”

12 Then Yeshua entered into the sanctuary of El and drove out all
them that bought and sold, and turned the tables of the exchanger

[a] Hebrew for ‘Bethphage’
[b] Hebrew “Hoshi’einu”

upside down,[a] *and* thrusting away those who were selling doves. 13
And he said, "'My house is a house of prayer' – it is written, 'But
you made it (32r) a cave of robbers.'" 14 Then the blind ones and the
lame ones came unto him to the sanctuary, and he cleansed them.

15 And when the rulers of the priests and the wise ones of the law saw
the wonders that he did, and the children shouting in the sanctuary,
saying, "May the Son of Dawid be praised!" they were angry, 16 and
said to him, "Do you hear what they are saying?" And Yeshua said,
"Yes, did you yourselves never read what the prophet said, 'Adon,
you fulfilled the praise from the mouth of sucklings?'"

17 And he departed from there, from them, and went out to a city and
went into Beith-Anyah[b] and stayed there. 18 And in the morning when
he returned to the city, he was hungry, 19 and he saw a fig tree close
to the road, and came there, and did not find figs but only leaves. So
he said, "From eternity[c] you did not give me fruit to taste," and
immediately the fig tree dried up. 20 And when the talmidim saw it
they were amazed – "How did it die *so* quickly?" 21 Then Yeshua
said to them, "Truly I say to you that if you have faith[d] and will not
doubt – I am not only speaking of the fig tree, I am speaking of a
mountain – *that* if you will say that it must rise up and lay itself down
in the sea, that immediately it will do *so*, 22 and everything that you
will ask in prayer – when you have faith[e] you will obtain *it*."

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[a] Lit. "from downwards to upwards"

[b] Hebrew name for 'Bethany'

[c] Or "You never gave me…"

[d] Lit. "faithfulness." Hebrew faith is both believing and doing (being faithful).

[e] Lit. "faithfulness." Hebrew faith is both believing and doing (being faithful).

23 And when he had come to the house of the sanctuary and taught,
the rulers of the priests and the elders of the people said, "By what
power do you do these things?" – and "Who gave you this ability?" 24
Yeshua answered them, "I (32v) myself will be asking one thing, and if
you say[a] it, I myself will answer by what power I am doing this. 25
The baptism of Yochanan – from where is it? From the heavens or
from the men?" And they devised among themselves, saying, "If we
say, 'It is from the heavens,' then he will ask why we did not believe
in him. 26 And if we say 'From the men' – we fear the people, for all
of them[b] fear Yochanan as a prophet." 27 So they answered, "We do
not know." And he said to them, "I also do not tell you by what
power I do these wonders.

28 What resembles you? A certain man had [ten] sons. And he came
to the first and said, 'Son, go work in my vineyard today.' 29 But he
answered, 'I do not want to go.' Afterwards he regretted and went. 30
Then he came unto [*to be finalized*] and said to him[c] likewise. And he
said, 'I will go with pleasure.' But he did not go. 31 Whom of these
two did the pleasure of the father?" So they answered, "The first."
Then he said to them, "Truly I say to you that the lustful lovers
themselves and the harlots go before you into the kingdom of
YHWH. 32 For Yochanan came showing the way of justice and you
did not believe in him, but the sinners and the harlots believed him."

33 "Behold, another comparison I will tell you: There was a certain
man who was a [father of riches],[d] who planted a vineyard and

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[a] Or "answer"
[b] "the people"
[c] Prob. another one of his sons.
[d] Or "a rich father"

properly closed it, and made a winepress in it, and he built a tower in
its midst.[a] And afterwards he rented it to the laborer[b] (33r) and he went
on a journey. **34** And when the time came to acquire the fruit, he sent
his servants to the laborers to acquire his fruits. **35** Then the laborers
took the servants, and they beat some of them, and they killed some
of them. **36** Afterwards the master *again* sent his servants to the
laborers to receive his fruits. And they were better and more,[c] but
they did to them just like they did to the others. **37** At last he sent to
them his son, saying, 'They will lift up honor[d] to my son.' **38** But
when the laborers saw him they said among themselves, 'This is the
heir, let us kill him that his inheritance may be ours.' **39** They took
him outside the vineyard and killed him.

40 Therefore, when the owner of the vineyard comes, what will he do
to the laborers?" **41** And they answered him, "He will destroy the bad
ones, and rent the vineyard to other good ones who will return to him
the proper fruit in its time." **42** Yeshua said to them, "And have you
never read the scripture that says, 'The stone that the builders of the
wall rejected will be placed in the corner. It is a work from El in your
eyes?' **43** Surely because of this I say to you that the kingdom of
YHWH will be taken from you and given to nations who will do his
deeds. **44** He who will fall upon that stone will be crushed,[e] and he
upon whom it will fall will be crushed."

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[a] Or "inside it"
[b] Singular in ms.
[c] Or "better and greater"
[d] Or "show respect"
[e] Or "beaten"

45 And when the rulers of the priests and the Perushim heard this they
recognized that he was speaking about them. 46 And they wanted to
lay hold of him, but they feared the people, for all of them regarded
him as prophet.

22:1 (33v) Then Yeshua answered them and told them a parable: 2 "*The*
heavenly kingdom is like a man – a king – who made a wedding for
his son. 3 And he sent the servants to call the called ones[a] to the
marriage, but they were not willing to come. 4 And another time he
sent other servants saying, 'You must say to the called ones: [b] I have
prepared a feast of the cattle – cattle and birds, and everything is
prepared, come to the wedding.' 5 But they despised him, and went –
the one further on, and the other to his merchandise, 6 and the others
took the servants and drew near to kill them. 7 So when the king
heard this he was grieved, and commanded to kill those murderers
and to burn their house.

8 Then he said to his servants, 'The wedding is prepared, but they
who were called are not worthy. 9 If so, go into the ways and call all
the people that you find to the wedding.' 10 The servants went and
gathered all the bad ones and the good ones, and the wedding was
filled with called ones. [c] 11 But he saw a man that did not have a
garment of wedding garments, 12 and he said to him, 'Beloved, how
did you enter without a wedding garment?' But he was silent. 13 Then
the king said to his servants, 'Take him and bind his hands and his
feet and place him in a prison of darkness.'[d] And there he will bear

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[a] Or "guests"
[b] Or "guests"
[c] Or "guests"
[d] Or "a dark enclosure" or "a dark prison"

weeping and quaking of teeth. **14** Many are called ones, (34r) but few
are chosen ones."

15 And then the Perushim assembled and held a counsel of how they
could be able to capture Yeshua in his word. **16** So they sent to him
talmidim with servants of Herod, saying, "Rabbi, we know that you
are a faithful man and teach the way of El in truth, and you do not
regard any man, for you do not look at the bodies of the men. **17** Tell
us how *it* appears to you; are we indebted to give tribute to Caesar, or
not?" **18** But Yeshua knew *them* – their *very* selves. He said to them,
"Why do you tempt me, deceivers? **19** Show me a coin of tribute." So
they showed him a coin. **20** Yeshua said to them, "Of whom is this
image and what is written above it?" **21** And they said, "Of Caesar."
Then he said to them, "Therefore, give to Caesar what is eligible to
Caesar, and to El what is eligible to El." **22** And when they heard it
they were amazed, and left him and went away.

23 And on that day the Tsadiqim approached him and interrogated
him. **24** They said, "Rabbi, Moses said – if one dies with no sons, that
his brother should take his wife in order to raise up the seed[a] of his
brother. **25** Among us there were seven brothers, and the first took a
wife and he died with no seed, thus he left his wife to his brother. **26**
And like him the second, and the third, until the seventh. **27** And
afterwards their wife died. **28** If so, in the resurrection, *to* which of all
these seven will she be a wife? For she was a wife to all of them."

29 Yeshua answered and said (34v) to them, "You err and you do not
understand the scriptures and the power of El. **30** In the resurrection

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[a] Or "offspring" or "descendants"

they will not have a wife, and they[a] will not *have* husbands. But they
will be like the messengers of El in the heavens. 31 And regarding the
resurrection of the dead ones, did you never read what El said to you?
32 'I am the Elohim of Avraham, the Elohim of Yitschaq, and the
Elohim of Ya'aqov.' He is not the Eloah of the dead ones, but of the
living ones." 33 And when the people heard this they were amazed at
his instruction.

34 When the Perushim heard that the Tsadiqim were silenced by
Yeshua, they gathered together. 35 And one of the teachers of the law
asked Yeshua, tempting him, saying, 36 "Rabbi, which is the highest
commandment in the law?" 37 Yeshua said to him, "'You shall love
your Elohim with all your heart and with all your nephesh and out of
all your understanding.' 38 This is the first and very greatest
commandment. 39 And the second is like this: 'You shall love your
fellow[b] as yourself.' 40 All the Torah and the prophets are hung[c] on
these two commandments."

41 Then Yeshua said to the Perushim and to all of them that were
gathered, 42 "And so, how does it appear to you – Mashiach – whose
son is he?" They said, "Of Dawid." 43 Yeshua said, "And how? And
why did Dawid by spiritualness call him his Adon, 44 saying,
'HaAdon[d] said to my Adon, sit on my right hand until I will make
your enemy your footstool'? 45 Thus, if Dawid calls him his Adon,
how is he his son?" 46 But not one of them were able to answer a

[a] "they" is feminine in Heb.
[b] Or "neighbor"
[c] Or "is attributed to" or "based on"
[d] Or "The Master"

word. And no (35r) man on that day had it in his hand or power to ask
him anything.

23:1 Then Yeshua said to the people and to his talmidim, 2 [saying],
"The scribes[a] and the Perushim ascended onto the seat of Moses. 3
All that [they][b] say to you, you must keep and do, but you must not
do according to their works, for they say but *they* do not do. 4 They
load heavy burdens on the peoples that they are not able to bear, but
they are not pleased to touch them with their fingers. 5 They do all
their works in words on account of this: that the men may see them.

They wear the greatness of the decorations of their garment, and a
fine spinning. 6 And they love a foremost seat[c] at the table, and that
they should have great and high seats in the houses of their
gatherings. 7 And that they[d] should inquire of their welfare, and
should honor them in the streets, and that they call them Rabbis.

8 But you must not want[e] to be called Rabbis, for one is your
all of you are brothers. 9 And you must not want to call *someone*
upon the earth 'Father,' for one is your Father – who is in the
heavens. 10 Do not desire[f] to be called Rabbis, for Yeshua Mashiach
is Rav.[g] 11 He who is great among you will be your servant, 12 and
whosoever will exalt himself will be abased, and whosoever will
humble himself will be exalted.

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[a] Lit. "letterers" or "letter makers" a synonym of 'scribes'
[b] Or acc. to some Shem-Tov mss. "he"
[c] Lit. "Sitting"
[d] Referring to the people…
[e] Or "be willing," also in verse 9
[f] Or "be willing"
[g] "great one" or "Rabbi"

13 Woe to you, scribes[a] and Perushim (35v) and deceivers! Who hold back the way of *the* heavenly kingdom from the peoples. So you do not go in, nor leave them to go in. 14 Woe to you knowing writing, Perushim, deceivers! Who eat what belongs to the widows with lengthy prayer. And on account of this you will bear the length of the oppression. 15 Woe unto you scribes,[b] Perushim, deceivers! Who go around the land and sea to give insight to some men. And when you teach them you make them more evil than double yourselves, and sons of Gei-Hinnom.

16 Woe to you blind leaders! Who say that, 'They who swear by the sanctuary did not swear a thing, but he who makes a vow to give gold to the sanctuary, he is indebted[c] to give *it*.' 17 Naïve and blind ones, what is a greater thing, the gold, or the sanctuary that sets the gold apart? 18 [*To be finalized*], but you say that he who swears to give *something* for the altar is indebted to give *it*. 19 Blind ones, which thing is greater, the gifts or the altar that sanctifies the gifts? 20 For whosoever swears by the altar swears by all the things that are upon it. 21 Or whosoever swears by the sanctuary swears by all that is from it. 22 And whosoever swears by the heavens swears by the throne of El and by him who sits upon it.

23 Woe to you scribes and Perushim, deceivers! Who receive of the top[d] of the Mint and the Cumin, and [transgress] the great commandments of the law and forsake the uprightness (36r) and grace,

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[a] Lit. "letterers" or "letter makers" a synonym of 'scribes'

[b] Lit. "letterers" or "letter makers" a synonym of 'scribes'

[c] Or "bound"

[d] Or "best"

and the faith,[a] and these are the commandments which *you* are
indebted[b] to do, and *it* is not fitting to forget them. 24 Blind leaders –
who chew the flea, but swallow the camel.

25 Woe to you Perushim, deceivers, who see yourselves *as* clean ones
from the outside. That is, who purify that which is outside, just like a
cup *or* a platter. But you – *on the* inside are completely full of prey
and [*to be finalized*]. 26 Blind Perushim, cleanse first what is inside,
and afterwards you will be completely clean.

27 Woe to you scribes, Perushim! Who are like painted graves that
seem beautiful from the outside, but from the inside are full of dead
bones and uncleanness. 28 And so you on the outside seem like
righteous men to the people, but from the inside you are full of all
deception and an evil heart.

29 Woe to you scribes, Perushim, deceivers! Who repair the graves of
the prophets and mark the graves of the righteous ones, 30 and say, 'If
we had been in the days of our former fathers we would not truly
have acknowledged the prophets.' 31 Thus you are witnessing to
yourselves that you are the sons of whosoever killed the prophets, 32
and you fill up the measure of your fathers.

33 Serpents, genealogy of snakes, how will you be delivered of the
judgment of Gei-Hinnom? 34 On account of this, behold that I am
sending to you prophets and wise men and scribes[c], and *some* of them
you will kill and hang with warp and woof,[d] and oppress *them* in the

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[a] Lit. "faithfulness." Hebrew faith is both believing and doing (being faithful).
[b] Or "bound"
[c] Lit. "letterers" or "letter makers" a synonym of 'scribes'
[d] Or "lengthwise and crosswise," used in medieval Hebrew to refer to a 'cross'

houses of your gatherings, and persecute *them* from city to city, 35
until (36v) there come upon you the blood of the righteous ones that
was shed upon the earth – from Abel the righteous one, until the
blood of Zechariah [the son of Berechyah], whom you killed between
the sanctuary and the altar. 36 Truly I say to you that all these things
will come upon these generations.

37 Yerushalayim, Yerushalayim, you who killed the prophets and
stoned the righteous ones who were sent to you numerous times. I
longed to gather your people like the hen gathers her chicks under her
wings, but you were not willing. 38 And because of this – behold,
your dwelling will become desolate. 39 And I say that you will not see
me *from* today any more until you will say, 'Blessed is he who comes
in the name of El.'"

24:1 When Yeshua departed from the sanctuary and went, his
talmidim approached him in order to show him the buildings of the
sanctuary. 2 So he answered and said to them, "Do you see all these
things? Truly I say to you that a stone will not be left on a stone that
will not be laid waste."

3 As he sat on the Mount of the Olives, his talmidim approached him
and said unto him in confidence, "Tell us when these things will be,
and the signs of your coming and the end of the world?" 4 So Yeshua
answered and said to them, "Take heed for yourselves that no (37r)
man deceive you, 5 for many will come in my name, saying, 'I am
Mashiach', and many men will be deceived. 6 You will hear of wars
and moving[a] of wars, take heed that you be not terrified, *it is*

[a] Or "setting out"

obligated[a] that these troubles will come, but it will not yet be the end.
7 One people will rise up against the other, and one kingdom against
another. And there will be plagues and earthquakes and commotion
on the earth. **8** And these things will be the beginning of the pains.

9 And then they will trouble you, oppressing and killing *you*, and all
will reject you on account of my name. **10** And then many will be
perplexed, and provoke the one to anger against[b] the other, **12** for the
hatred will be excessive over the compassion and the mercifulness of
many. And the love of many will become cold; **13** but he who will
continue until the end, and will stand, he will be saved.

14 And then the good news will be preached in all the world as a
testimony to all the peoples, and then will the end come. **15** So when
you see *the* desolating abomination – which is written in the prophet
Daniyel[c] – standing in the set apart place – he who reads will
understand them when it is so, **16** those who are in Yehudeah must
flee into the mountains, **17** and whosoever will be in the roof chamber
must not go down to take anything from his house, **18** and whosoever
will be in the field must not return to take his clothes. **19** Woe to them
who will be pregnant, and to them who will be nursing in those days.
20 Pray to YHWH that – that distress will not (37v) happen on the
Shabbat and in the winter.

21 And then will be exceeding great distress, which had not been from
the beginning of the world until now and until the end. **22** And if
YHWH would not shorten that time, no man would be saved, but

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[a] Or “necessitated”
[b] Lit. “unto”
[c] Hebrew name for ‘Daniel’

because of the chosen ones of YHWH, that time will be shortened. **23**
And then, if any man will say to you, 'Mashiach is in this place' or
'There', you must not believe *it*. **24** Many liars will stand up and will
do an abundance of things and wonders until the chosen ones of
YHWH will almost go into error, if it were possible. **25** I tell *you* this
before the time.

26 And therefore, if any man will say to you that 'He is in the
wilderness,' do not be willing to go. And if a man will say to you,
'He is in this cave,' do not be willing to believe *it*. **27** For just like the
lightning, that goes out from the east and is seen as far as the west –
just so will the coming of the Son of Eloah be. **28** And *as for* my
coming – that place where the body will be, there will the vultures
gather together.

29 And immediately, very soon after that time, the sun will be
darkened, and the moon will not shine, and *the* stars of *the* heavens
will fall, and the powers of the heavens will shake.[a] **30** Then a man
will see the sign of the Son of Eloah in the heavens. And then all the
tribes of the earth will howl, and they will see the Son of the virgin
coming [with] the clouds of the heavens with great power and image
and likeness,[b] **31** and he will send his messengers, shouting with great
voices, and they will gather the chosen ones of El from the four
portions of the world – from the heavens and unto the earth.

32 Receive a proverb from the comparison of (38r) the fig tree: when
its twigs are many and the leaves are coming out, you recognize that

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[a] Or "be shaken"

[b] The words "image" and "likeness" in these Hebrew gospels imply splendor and majesty.

the summer is approaching 33 unto the door. 34 Truly I say to you that
– that generation will not die until all of this is fulfilled.

35 The earth and the heavens will pass away, but my words will not
pass away. 36 And there is no man knowing the day and the hour,
neither the messengers, nor the son, but only the heavenly Father. 37
And just as it was in the time of Noach,[a] so will it be at the coming of
the Son of the virgin. 38 For as it was in the time before the flood –
that they ate and drank and held weddings until the day that Noach
entered into the ark, 39 not realizing *it* until the flood came and killed
all of them – so it will happen *at* the coming of the Son of Eloah.

40 Then there will be two in the field; he will take the one and leave
the other. 41 And two women will be *in* the house of the mill; he will
take the one and leave the other. And two in one bed – the one will be
taken and the other he will leave. 42 Therefore – wake up! For you do
not know the hour in which the master will come.

43 And you know *that* if a [father of riches][b] knows the hour that the
thief will come, he will be awake, and not allow the breaking of his
house. 44 And in this respect, stand ready! For you do not know the
hour that the Son of Eloah will come.

45 And what do you think of a wise and faithful servant? His master
sets him over all his company that he should feed them in their time.
46 Blessed is that servant whom his master finds watchful (38v) and
doing so. 47 Truly I say to you that he will set him over all his goods.
48 But if the wicked servant will say in his heart, 'My master will
tarry long to come,' 49 and he begins to beat the other servants, and

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[a] Hebrew name for 'Noah'

[b] Or "a rich father"

begins to eat and to drink with the drunkards, 50 the master of that
servant will come *in* a day that he does not consider, and an hour that
he does not know. 51 And he will remove him from his supervision
and will set him with the deceivers, and there he will bear weeping
and quaking of teeth."

25:1 "And then *the* heavenly kingdom will be like ten virgins who
took their lamps and went to the path to the bridegroom and the bride.
2 Five of them were foolish and five of them were wise. 3 And the
five foolish ones did take their lamps. 5 And while the bridegroom
delayed to come, all ten *virgins* slept for long – until the middle of
the night.

6 A man shouted, 'Get up! Behold the bridegroom is coming, go out
to him to the path!' 7 Then all the virgins got up and lit all their
lamps. 8 And the foolish ones said to the wise ones, 'Give us of your
oil, for our lamps have gone out.' 9 But the wise ones answered and
said, 'Perhaps it will not be sufficient for us, go to the sellers and buy
for yourselves.' 10 And as they went to buy, the bridegroom came.
And those who were ready, (39r) entered with him into the wedding
and the door was shut after them. 11 And afterwards came the foolish
virgins, and cried, 'Master, master, open for us!' 12 But he answered
and said, 'Truth – I do not know who you are.' 13 Therefore you must
be awake, for you do not know the day and the hour.

14 Just like a man who went in the way and called the servants, and
handed over to them *some* of his gold. 15 To one of them he delivered
five [coins], to another two [coins], and to another one – to every one
of them according to his value, and he went away immediately. 16
And he who received five [coins] worked with them and profited five

others. 17 And he who received two, worked with planning and
gained another two. 18 But he who received one went and dug in the
ground, and hid his master's [coin].

19 And after a long time the master came and wanted to hear an
account from them. 20 So he who received the five [coins] came and
gave to him *the* five *he* gained, and he said to his master, 'You
deposited five [coins] to me, behold, you have five more *that I*
gained.' 21 Then the master said, 'Good and faithful servant, because
you were faithful over a little money you may enter into the honor of
your master, and over a multitude you will be made master.' 24 Then
he who received the one came and said, 'Master, I know that you are
a hard and cruel man, you reap in a place that you did not sow, and
gather what you did not scatter, 25 so I feared, and I hid the [coin] in
the ground – now (39v) you can have your money *back*.'

26 The master answered and said to him, 'Guilty and fearful servant,
after you had known that I reap what I did not sow – and gather unto
a place *that* which I did not scatter, 27 you should have deposited my
money to the table of the exchangers, *so* that when I did come, I
could ask *for* my gold with the profit. 28 Take the [coin] from him
and deliver it to him who has ten. 29 For unto whosoever has, a man
will give with surplus. And he who does not have, that little which he
has, a man will tear away[a] from him. 30 And you must cast the
wicked servant into a dark pit. And there he will bear weeping and
the quaking of teeth.'

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[a] Or "rob"

31 When the Son of Eloah will come in his splendorous image, and all
the messengers with him, then he will sit on the throne of his image.[a]
32 And all the peoples will be gathered together before him, and he
will separate others from others,[b] just like the shepherd *separates* the
lambs from the kids. 33 And he will set the lambs to the right side and
the kids to the left side.

34 Then the king will say to those who are on the right, 'Come in,
blessed ones of my Father, and possess the kingdom that was
prepared for you from the beginning of the world until now. 35 I was
hungry and you gave me to eat, and I was thirsty and you gave me to
drink. I was homeless and you gave me lodging, 36 I was naked and
stripped, and you clothed me. I was sick, and you visited me, I was
imprisoned, and you had compassion on me.'

37 Then they will answer, 'When did we see you (40r) in hunger and in
thirst, and gave you to eat and to drink? 38 When did we see you
homeless and brought you in, or stripped – and covered[c] you? 39 And
when did we see you sick and imprisoned, and came unto you?' 40
Then the king will answer and say unto them, 'Truly I say to you that
– all the good that you did from ancient times to one of my
insignificant brothers – indeed you did it to me.'

41 And then he will say to those who are on the left side, 'Separate
yourselves from me, ones cursed of my Father, and go into the fire of
Gei-Hinnom, which is prepared for Ha-Satan and his messengers. 42 I
was hungry and thirsty when you did not give me to eat and to drink,

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[a] Or "splendor" or "glory"
[b] Or "…separate them one from another…"
[c] Or "clothed"

43 I was homeless and you did not bring me in, I was naked and you did not cover[a] me, I was sick and imprisoned, but you did not visit me.'

44 Then they will answer and say, 'And when did we see you hungry and thirsty and homeless, naked or sick or imprisoned, and did not
minister to you?' 45 Then he will answer them saying, 'Truly I say to you that every time that you did not do *it* to some of the insignificant
poor ones who belong to me, also to me – you did not do *it*.' 46 And
these will go into the fire of Gei-Hinnom, but the righteous ones will go into everlasting light."

26:1 And it happened – when he ended these words, he said to his
talmidim, 2 "You know that from now and unto two days will be the Pesach,[b] then the Son of El will be betrayed and hanged."

3 (40v) Then all the great priests and the elders of the people gathered together in the palace of the ruler of the priests, who is called
Qayapha,[c] 4 and they held a council against Yeshua – how they were
able to kill him with deceit. 5 But they said, "We will not do *it* on the day of the Feast, lest the people would be raised up."[d]

6 And when Yeshua was in Beith-Anyah in the house of Shimon
Leper, 7 a woman approached him with an alabaster container, full of precious[e] ointment, and she poured *it* upon his head while he was
eating at the table. 8 But when the talmidim saw it they were very

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[a] Or "clothe"
[b] Hebrew name for 'Passover'
[c] Aramaic name for 'Caiaphas'
[d] "raised up", as in an uproar.
[e] Lit. "gem" or "pearl," but when used as an adjective it means 'precious.'

grieved and thought, "Why did she make this loss?[a] 9 For this
ointment is worthy to be sold for great value," and that "A man
should give the value to the poor ones." 10 But Yeshua who knew it,
said to them, "Why are you angry about this woman? For she did a
good deed to me. 11 Indeed you will always have poor ones with you,
but I will not always be with you. 12 And this woman put this
ointment on my body to embalm me. 13 Truly I say to you that in
every place where these good tidings will be reported in all the world,
they will tell *what* she did to remember me."

14 Then one of the twelve talmidim who was called Yehudah Ish-
Qerioth[b] went to the rulers of the priests, 15 and said to them, "What
do you want to give, that I should deliver Yeshua to you?" So they
vowed to him thirty coins of silver. 16 And from then (41r) and
onwards he sought how he would be able to betray him.

17 And a former day of Pesach,[c] the talmidim came and said to him,
"In what place do you want that we prepare the Pesach?" 18 Then
Yeshua said, "Go unto the city, and that man whom you will find, say
to him, 'The Rabbi says that his time is near, with you he wants to
keep the Pesach – with his talmidim.'" 19 So the talmidim did as
Yeshua commanded them, and prepared the Pesach. 20 And when it
was evening he sat by the table to eat with his twelve talmidim.

21 And while they were eating he said to them, "Truly I say to you
that one of you will betray me." 22 Then when they heard this, they
were exceedingly anxious, and every one began to say, "Adon, is it

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[a] Or "spoil"

[b] Hebrew name for 'Iscariot,' meaning 'the Man from Qeriot'

[c] Hebrew name for 'Passover'

I?” 23 So he answered, “He who places his hand with me into the
dish, he will betray me. 24 And a man who walks with me will betray
the Son of Eloah, as it was prophesied of him. Woe to him! - To the
man on whose account the Son of the virgin will be betrayed: It
would have been a good thing for him if he was not born.” 25 Then
that man – Yehudah who delivered[a] him – answered and said,
“Rabbi, is it I?” So Yeshua answered and said to him, “You are
saying *it*.”

26 And when they sat to eat Yeshua took the bread, and blessed it, and
did a prayer of thanksgiving, and broke off and said, “Take and eat,
for this is my body.” 27 And afterwards he took the cup, and did a
prayer of thanksgiving, and gave it to them, and said, “Drink this – all
of you, 28 for this is the blood of the new, that will be shed to atone
your iniquities. 29 And I say (41v) to you faithfully that from now and
onward I will not drink of [this smoothness] of the vine until that day
that I will drink it with you anew in the kingdom of my Father.

30 And when they said thanksgiving – this is, that they did a prayer of
thanksgiving – they went out to the Mount of Olives. 31 Then Yeshua
said to his talmidim, “All of you will be [offended] because of me in
this night, for it is written, ‘I will smite the shepherd and the flock
will be scattered’ from[b] the troop. 32 But when I will stand up alive, I
will be[c] before you in Gelilah.”

33 So Keipha answered and said unto him, “And if all of them will be
[offended] because of you I will never be [offended].” 34 But Yeshua

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[a] Or “handed him over”

[b] Or “by”

[c] Or “become,” prob. means to ‘appear’

said unto him, "Truly I say to you that in this night, before the rooster
will crow, you will be denying me three times." 35 And Keipha said
unto him, "Even if I will be condemned to die[a] with you I will not
deny you." And all the talmidim said likewise.

36 And then Yeshua came with them into a [city] which is called Gat-
Shemeinah.[b] Then he said unto his talmidim, "Sit here while I will go
to pray." 37 And he took Keipha and two sons of Zavdai, and began to
be grieved and [angry]. 38 Then he said to them, "My nephesh is
anxious unto death, tarry here with me and stay awake with me." 39
And he went a little further and bowed his face and said, "My Father,
if it is a possible thing, remove (42r) this death from me; however, not
according to my will, only to yours."

40 Then he came unto the talmidim and found them sleeping. So he
said to Keipha, ["Was one hour not able[c] to be awake with me?] 41 Be
awake and pray that you do not enter into temptation; for the spirit is
ready, but the flesh is weak." 42 And a second time he went to pray
and said, "My Father, if this death is not able to pass away from me,
do your will." 43 And he came to Keipha another time and found
them sleeping, for the eyes were heavy. 44 So he let them rest and
went to pray another time, and said that same speech.

45 Then he came to the talmidim and found them sleeping, and said,
"Do you sleep and rest? Behold! – For the hour[d] is approaching that
the Son of Eloah will be delivered into the hands of the sinners. 46
Arise and let us go. For behold! – he who is going to betray me is

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[a] Or "to death"

[b] Hebrew name for 'Gethsemane'

[c] Possibly a Heb. idiom?

[d] Or "time"

approaching.” 47 And while he was speaking, behold, indeed
Yehudah – one of the twelve talmidim – was coming, and with him a
great army with swords and with staves, sent from the side of the
rulers of the priests and by the elders of the people.

48 And he who delivered him gave this sign, saying, “Whom I will
kiss is he, and you must take him.” 49 So he immediately came unto
Yeshua and said, “May El save you Rabbi.” And he kissed him. 50
But Yeshua said to him, “Beloved, why did you come?” And then
they approached Yeshua and stretched out the hands against Yeshua
and seized him.

51 And behold, the one of them who was alongside Yeshua, stretched
out his hand and took out his sword and smote one (42v) of the
servants of the rulers of the priests, and he cut off his ear. 52 But then
Yeshua said to him, “Gird the sword in its place. Every man who will
smite[a] with the sword will die by the sword. 53 Do you think that I am
not able to pray to my Father – that he would send to me more than
twelve messengers? 54 However, how will you *then* fulfill the
scriptures? Thus it is obligated that it be done.”

55 In that hour Yeshua said to the companies, “Are you coming out
with swords and with staves to seize me, as if I were a thief? Every
day I was with you, teaching in the Sanctuary, and you did not lay
hold of me. 56 But all of this is done in order that you may fulfill the
writings of the prophets.” Then all the talmidim forsook him and fled.

57 So they seized Yeshua and led him to Qayapha,[b] the chief of the
priests, to the place where the wise ones knowing writing, and the

[a] Or ‘strike dead’

[b] Aramaic name for ‘Caiaphas’

elders of the Sanctuary were gathered. 58 And Keipha followed after
him from afar unto the palace of Qayapha, the chief of the priests,
and entered inside and sat with the leaders[a] in order that he might see
the end.

59 Then the rulers of the priests and all the assembly sought false
witnesses against Yeshua so that they would be able to deliver him to
death, 60 but they did not find them,[b] although many false witnesses
did come. And afterwards came two lying witnesses anew, 61 and
they said, "This man said, 'I am able to destroy the sanctuary of El,
and to restore it after three days.'" 62 Then the chief of the priests
stood up and said to Yeshua, (43r) "Do you not respond to the witness
that these made against you?" 63 But Yeshua was quiet.

So the chief of the priests said to him, "I adjure you by the living El
that you tell us whether you are Mashiach, the Son of the living El." 64
Then Yeshua said unto him, "You said *it*. Truly I say to you that you
will also see the Son of the virgin sitting to the right side of El, and
coming [with] the clouds of heavens." 65 Then the chief of the priests
rent his garment and said, "This man speaks blaspheming, 66 how
does it seem to you? So they answered, saying, "He is worthy to die."
67 They spit in his face and smote him. And some others gave him
great blows, 68 saying, "Prophesy, who smote you?"

69 And Keipha was sitting outside the palace, and a certain
maidservant drew near to him, saying, "Also you – you were with
Yeshua of Gelilah." 70 But he denied before all, saying, "I do not

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[a] Not the same word as used in "chief of the priests" or "rulers of the priests." Prob. the leading servants.

[b] "them" – i.e. two or more false witnesses who could condemn him to death.

know what you are saying." 71 And when he went out by the door, the
other maidservant said to those who were there, "Also this man was
with Yeshua of Netsereth." 72 But he denied it another time with an
oath that he did not know that man. 73 And a little later those who
were standing there, approached Keipha and said, "You are *one* of
them, for your words bear witness." 74 And then he began to deny
and to swear that he did not know that man. And immediately the
rooster crowed. 75 Then Keipha remembered the word of Yeshua
which he said to him, "Before the rooster will crow you will be
denying me three (43v) times." And he went outside and wept
exceedingly in bitterness.

27:1 And when the morning came, the chiefs of the priests and the
elders of the people held a council that they could deliver Yeshua to
death, 2 So they bound him and brought him before Pilate, who was
upholding the position[a] of Caesar.

3 (Now when Yehudah who delivered him saw that he was being
destroyed – he regretted and returned the thirty coins to the ruling
priests and aged ones,[b] 4 and said, "I have sinned, for I have delivered
innocent blood – he is a man who does not know."[c] But they
answered, "What is *that* to us? You must see *to* it." 5 So he threw the
thirty coins into the sanctuary, and went away.

6 Then the rulers of the priests took the thirty coins *and* said, "It is not
a worthy thing that we place them in the house of the Sanctuary, for it
is the price[d] of blood." 7 And when they had taken counsel together

[a] Lit. "place"

[b] Synonym of 'elders'

[c] Or 'he is a man who is innocent.' Compare v. 24.

[d] Lit. "value"

they bought a field from a potter in order to bury the strangers there. 8
And because of this, that field is called Chaqal Dema, that is, the field
of the blood – until this day. 9 And then was fulfilled the word from
[Yerimiyahu] *the* prophet saying, "And they took thirty coins of
silver, this value that the sons of Yisrael valued, 10 and they bought
with them a field of a potter," Just like our Adon decreed.)

11 And Yeshua stood before Pilate – he asked him saying, "Are you
the King of the Yehudim?" And Yeshua said to him, "You are saying
it." 12 (44r) And when the chiefs of the priests had slandered him, and
the elders of the people after them, he did not answer a word. 13 Then
Pilate said unto him, "Do you not hear how many witnesses we have
against you?" 14 But Yeshua did not answer anything, so Pilate was
amazed.

15 And Pilate had an officer with a custom to release a person[a] that
the Yehudim asked. 16 (Now he was retaining captured, a man whose
name was Bar-Even[b] – who, on account of murder was captured in
the house of the prison.) 17 And when he had gathered them, Pilate
said to them, "Whom do you want that I release to you: Bar-Even or
Yeshua who is called Mashiach?" 18 (For he knew that because of
pleasure *they* delivered him to death.)

19 While he sat on the seat of the judgment, his wife sent to say, "You
must not be judging that righteous man, for I saw many things in a
vision on account of him."

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[a] Heb. "nephesh"

[b] Or "Bar-Ravan," meaning 'Son of a Teacher.' Bar-Even means 'Son of a Stone.' Not the same meaning as the Greek (from Aramaic) 'Barabba(s),' which means 'Son of the Father.'

20. But the chiefs of the priests and the elders admonished the people
that they should ask Bar-Even, and kill Yeshua. **21** And Pilate said to
them, “Whom of these two do you want that I release to you?” So
they said, “Bar-Even!” **22** And Pilate said, “Then what must I do with
Yeshua who is called Mashiach?” And all of them said, “Let him be
placed on warp and woof!”[a] **23** So Pilate said to them, “And what evil
did he do?” But again they cried, “Hang him up!”

24 And when Pilate saw that he was not reaching anything, but *that*
they still cried out, (44v) he took water and washed his hands before
the people, and said, “I am he who does not know[b] of the blood of
this righteous man. Take heed for yourselves.” **25** So all the total[c]
answered, “Let his blood be upon us and upon our sons.” **26** And then
he released Bar-Even, and delivered to them Yeshua – beaten – to lift
him up with warp and woof.

27 And then the servants of Pilate took Yeshua *to* the great house of
the judges, and the people gathered around, **28** and they stripped him,
and covered him with a garment [of fine red linen], **29** and set a crown
of thorns upon his head, and a reed in the right hand, and bowed *the*
knee[d] before him, saying, “May YHWH save you, King of the
Yehudim.” **30** And they spat on him and took the reed, and smote on
his head.

31 And afterwards, when they had made much mockery out of him,
they stripped him of the garment and clothed him with his clothes,
and led him away to hang him up. **32** Now as they walked through the

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[a] Or “lengthwise and crosswise,” used in medieval Hebrew to refer to a ‘cross.’
[b] Or “who is innocent”
[c] Or “community”
[d] Lit. “kneeled a knee before him…”

city they found a man of Qurini,[a] whose name was Shimon, and they
forced him to carry the warp and woof.[b]

33 And they came to that place which is called Golgoltha,[c] ( )[d] 34 And
they gave him wine mixed with bitterness to drink, but when he
tasted *it* he did not want to drink *it*.

35 And when they had hung him up they divided his clothes among
themselves by the lot, in order that the prophecy would be fulfilled
which says, "They divided my clothes among themselves, and cast a
lot over my garment." 36 And they sat, looking at *him*.[e]

37 And they placed (45r) a writing above his head: "This is Yeshua, the
King of the Yehudim." 38 Then they hung up two thieves with him,
one to the right side and one to the left side.

39 And they who were passing by cursed him, shaking their heads, 40
"Are you he who says that you will destroy the Sanctuary and in
three days you will build it? Save yourself! If you are the Son of
Eloah come down from the warp and woof."

41 And like these words, the high priest and the scribes[f] and the wise
ones and all the aged ones were speaking unto him – mocking about
him, 42 and saying, "He saves others, but is he not able to save
himself? If you are king over Yisrael – come down from the warp

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[a] Hebrew name for 'Cyrene'
[b] Or "lengthwise and crosswise," used in medieval Hebrew to refer to a 'cross'
[c] Aramaic name for 'Golgotha'
[d] Manuscript inserts gloss: 'which is mount Calvary'
[e] See Ps 22:17
[f] Lit. "letterers" or "letter makers" a synonym of 'scribes'

and woof, that we may see it and believe you. 43 He is safe[a] in El –
who will save him if he wants to, for he said, 'I am the Son of
Eloah.'" 44 And like these words of reviling, he – one of the thieves
who were hung up after him – was speaking.

45 From the hour of the middle of the day until the ninth hour, 46
Yeshua cried out with great calls, and said, "Eli,[b] Eli, why did you
forsake me?" 47 When some who were standing there heard this, they
said, "This man calls Eli-Yahu." 48 So immediately one of them ran
and took a sponge and filled it with vinegar, and placed it on the tip
of a reed and they gave *it* to him to drink. 49 But the Centurion said,
"Let us see if Eli-Yahu will come, who will set him free." 50 And
Yeshua crying out another time, (45v) sent[c] Ruach Ha-Qodesh.[d]

51 And behold, the Sanctuary was broken from[e] two sides, upwards
and downwards, and the earth shook. And the stones were divided
through the middle, 52 and the graves were opened, and many bodies
of the holy ones arose and lived – 53 they went out of the graves; after
the resurrection many appeared.

54 And the Centurion and those who were keeping Yeshua, when they
saw the shakings – the earth quaking, and that which happened – they
feared severely,[f] saying, "Truly this is the Son of Eloah."

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[a] Alt. translation: "He trusts in El…" The Hebrew favors the translation placed in the main text.
[b] Eli – i.e. "my El"
[c] Or "released"
[d] Or "the Set-Apart Spirit"
[e] The margin reads "in two…"
[f] Lit. "feared with might/strength"

55 And there were many daughters[a] there, who were standing far from
him, who went[b] with Yeshua of Gelilah, who served him. 56 And
among them were Miryam Magdalith,[c] *and* the mother of Ya'aqov
and Yoseph, and the mother of the sons of Zavdai.

57 And when this was done, a certain rich man came from
Ramathayim,[d] whose name was Yoseph, he who was a talmid of
Yeshua. 58 So this man approached Pilate and asked the body of
Yeshua of him.[e] And Pilate commanded that it should be given to
him. 59 Then Yoseph took the body of Yeshua and wrapped it in a
garment of clean fine linen, 60 and he laid it in his grave, which was
newly hewn out of stone. Then he laid a huge stone on the opening of
the grave, and went away. 61 And there was Miryam Magdalith, and
another Miryam sitting in front of the grave.

62 And the day which came after the Pesach, the chiefs of the
Perushim and the priest came to Pilate, 63 saying, "Master, we (46r)
remember that that deceiver said that he will rise to life. 64 Therefore
command to guard the grave until the day that he said that he would
rise to life, in order that his talmidim do not come and steal his body,
and that they say to the people – that he raised to life from the death;
and this last error will be worse than the first." 65 So Pilate said to
them, "Seek guards, and keep him according as you understand." 66
And they went and guarded the grave and sealed the great stone and
made it secure.

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[a] Or "women," Heb. 'sons' and 'daughters' are often used for adults.
[b] Or "came"
[c] Or "from Magdala"
[d] The Hebrew name for 'Arimathea'
[e] Or "for himself," Hebrew unclear

28:1 And the first Day-One, ( )[a] came Miryam Magdalith and another
Miryam to see the grave,

2 (And behold, there was an exceeding earthquake with strength. For
the messenger came down from the heavens and overthrew the stone
from the grave, and sat upon it, 3 his face was like the lightning and
his garments were like snow, 4 and the guards were frightened and
stood like dead ones.)

5 And the messenger said to the women that "You must not fear,[b] for
I know that you seek Yeshua who was hanged. 6 He is not here, for
he rose to life according as he said to you. Come and see the place
where [they] laid him. 7 And you must go hastily and say to his
talmidim that he raised to life, and that he will be[c] before you in
Gelilah, and you will see him there, like he said to you. 8 Then they
departed hastily (46v) from the grave with an abundance of trembling,
and with an abundance of joy they ran to his talmidim. 9 And while
they were going, Yeshua went out to them to the way, saying, "May
El save you." And they kneeled at his feet, and they prayed to him. 10
And Yeshua said to them, "Do not fear, but go and report to my
brothers that they must go into Gelilah, and there they will see me."

11 And as they went, some of the guards came into Yerushalayim, and
reported to the chiefs of the priests everything that happened. 12 Then
they gathered the elders and held a counsel, and they gave a great
quantity of silver[d] to the guards, 13 that they should say *that* his
talmidim came in the night while they were sleeping, and stole him.

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[a] Manuscript inserts gloss: 'Which is called Dominiga'

[b] Or "tremble"

[c] Or "become," prob. means to 'appear'

[d] Or "money"

14 And they said, "When Pilate gets to know this, we will attain – that
you will be safe." 15 So they took the silver and did what they told
them. And these things are reported among the Yehudim until this
day.

16 And the twelve[a] talmidim went into Gelilah into a certain mountain
which Yeshua told them. 17 And Yeshua appeared to them there. And
when they saw him they prayed to him, but some of them doubted. 18
And Yeshua came and said to them, "YHWH gave me power in the
heavens and in the earth. 19 Therefore go preach to all the peoples,
and dip them in the name of the Father and the Son and of Ruach Ha-
Qodesh, and teach them, and keep all whatever I commanded you. 20
And I will be with you in all time, until the end of the world."

Complete.

A completed letter, a gift of Matithyahu – a talmid and a messenger.

[a] This was written in retrospect. See Acts 1:15-22. Matthias, who was later chosen as the twelfth talmid, was "one who had been with us all the time that the Lord Yeshua went in and out among us… from the dipping of Yochanan, until the day that he was taken up from us…" Thus Matthias (who later became the twelfth talmid before Matthew wrote his Gospel) was there with the other eleven talmidim when Yeshua appeared to them in Gelilah.

Glossary

Adon Master

Andrai Hebrew name for 'Andrew'

Avraham Hebrew name for 'Abraham'

Bar-Even Bar-Even means 'Son of a Stone.' Hebrew could also be read as "Bar-Ravan," meaning 'Son of a Teacher.' Not the same meaning as the Greek (from Aramaic) 'Barabba(s),' which means 'Son of the Father.'

Beith-Lechem Hebrew name for 'Bethlehem'

El Usually translated as 'God.' In Hebrew however, the word 'luck' or 'fortune' is pronounced as "gad" and sometimes as "god" (medieval) – see e.g. Gen. 30:10-11; Josh. 11:17; Isa. 65:11. Therefore we prefer to not use 'God.'

Eloah Same meaning as El, see above note.

Elohim Plural of Eloah, see above note.

Eliyahu Hebrew name for 'Elijah'

Gei-Hinnom: Lit. "The valley of (the son of) Hinnom." This Hebrew word is transliterated into Greek as 'Gehenna,' and is inaccurately translated as 'Hell.' This is a literal valley right next to Jerusalem ordained for future punishment. See Chapter 25:41-46 "And then he will say to those who are on the left side… go into the fire of Gei-Hinnom, which is prepared for Ha-Satan and his messengers… And these will go into the fire of Gei-Hinnom, but the righteous ones will go into everlasting light."

To learn more about the Biblical definition of "Gei-Hinnom," see Jer. 7:30-33; Isa. 30:33, 66:24. etc.

Ha-Satan Lit. 'The adversary.' Because it is often used as a name in these gospels (See e.g. Mat 4:10) we have transliterated the name instead of translating it, as with all other names.

Keipha The Aramaic name for 'Peter,' Greek transliteration 'Cephas.' A number of Aramaic nouns were used in post-exilic Hebrew.

Kephar Nachum The Hebrew name for 'Capernaum'

Menorah The Hebrew word for 'lampstand'

Mashiach The Hebrew word for 'Messiah.' The Hebrew word which was translated into the Greek 'Kristos' but should be clearly distinguished from the Catholic symbolic 'Christ.' Literal meaning: 'anointed one,' usually referring to one anointed as king of Yisrael, or as priest or prophet. However, when used as a name, it refers to the Son of YHWH, whom he anointed as the ultimate King of Yisrael, the Everlasting High Priest, and the Prophet who would speak YHWH's words to his people, and if anyone disobeys him, YHWH himself will cut off that person from among his people. See Deu. 18:18.

Matithyahu Hebrew name for 'Matthew'

Miryam Hebrew name for 'Mary'

Mitsrayim Hebrew name for 'Egypt'

Nephesh (pl. nephashoth) Lit. "breath," means 'life,' or 'soul,' etc. – take note, not the Greek understanding of 'soul'.

Perushim 'Pharisees'

Pesach Hebrew name for 'Passover'

Ruach Ha-Qodesh Lit. "the Set-Apart Spirit"

Sedom Hebrew name for 'Sodom'

Shalom Lit. "wholeness," "completeness" or "well-being," can also mean "peace." 'Shalom' was also used as a greeting.

Shelomo Hebrew name for 'Solomon'

She'ol The place of the dead, the lowest parts of the earth. To learn more about the Biblical definition of 'she'ol,' see: Gen. 37:35; Num. 16:30-33, 1Sam. 2:6; Is 14:9-15; Eze. 31:15-25; Jonah 2:3; etc.

Talmid (Pl. talmidim) Usually translated as "disciples." The Hebrew "Talmid" is a student who learns from his teacher and follows his example.

Tanach Hebrew name for the 'Old Testament' Scriptures, acronym for 'Torah, Nevi'im and Kethuvim."

Torah The Hebrew word 'Torah' means instruction. The Creator gave his perfect and everlasting Torah (instructions) to Moses. When Torah is used as a name, it refers to the first five books of the Bible (The Pentateuch), or by extension, the entire O.T.

Tiqunim (Masculine of Taqanot) are manmade "regulations," or manmade amendments or 'improvements' to the Torah, and are not part of the original commandments of YHWH's Torah.

Tsadiqim Sadducees

Tsidon Hebrew name for 'Sidon'

Tsor Hebrew name for 'Tyre'

Ya'aqov Hebrew name for 'Jacob'

Yardein	Hebrew name for 'Jordan'
Yehudah	Hebrew name for 'Judah'
Yehudah	Hebrew name for 'Judea'
Yehudim	Hebrew name for 'Jews'
Yerushalayim	Hebrew name for 'Jerusalem'
Yeshayah	Hebrew name for 'Isaiah'
Yeshua	Hebrew name for 'Jesus.' 'Yeshua' is short for 'Yehoshua,' which means 'Yah is Salvation,' see Mat. 1:21.
YHWH	The Hebrew manuscript has "*Ha-Shem,*" which literally means "The Name." Still today many Jews will read "*Ha-Shem*" when they see the Hebrew יהוה. We have replaced "*Ha-Shem*" with transliterated consonants of 'the Name' itself: YHWH. As for pronunciation, the only grammatically possible pronunciation, from which all other abbreviations/contractions can be formed, is 'Yah-weh.'
Yirmeyahu	Hebrew name for 'Jeremiah'
Yisrael	Hebrew name for 'Israel'
Yitschaq	Hebrew name for 'Isaac'
Yoseph	Hebrew name for 'Joseph'
Zavdai	Hebrew name for 'Zebedee'
Zevulun	Hebrew name for 'Zebulon'